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Letters

JOAN OF ARC

The article by Bishop John J. Wright, "Why The Church Loves Joan of Arc," (December), was truly a most inspiring and well-written article. I had been reading the life of St. Thomas More the day before, and so it helped me appreciate Bishop Wright's article even more. . . .

M. MILLER

SUDBURY, ONT., CANADA.

DECEMBER COVER

Couldn't resist complimenting you on your December cover—"The Manger" by Cicely Barker.

Have never seen its equal.

F. GLEASON

TACOMA, WASH.

I admire your cover for the December issue and consider this an ideal picture for the classroom. . . .

ADRIENNA CASIER

DETROIT, MICH.

MEMORIES OF LUXEMBOURG

My mother was born and raised in Esch-sur-Alzette, and I was so glad to see the town written up. ("Luxembourg," November). Mother attended a school run by the Notre Dame de Namur Sisters and used to talk about how good they were to the poor. The town had fruit trees the poor could gather fruit from and the well-to-do had to leave alone. Also the poor could gather wood in some wooded areas. . . .

MISS CORNELIA M. HILGERT

ST. JOSEPH, MO.

TEEN-AGERS

I do not intend to ridicule THE SIGN nor do I wish to involve myself in a long, tedious argument with anyone about the rise of juvenile delinquency or, for that matter, adult delinquency.

However, leaving the argument to the late and great Father Flanagan and his philosophy that there is "no such thing as a bad boy," I cry a loud and uninhibited "Bravo" to Messrs. McCabe and Ledvina after reading their letter in the December issue of THE SIGN.

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Let us all think of our own youth before judging our teen-agers; let us try to understand how they feel; let us see the good that they produce, and not only the bad; then "Let him who is without sin cast the first stone."

WILLIAM JONES

MT. VERNON, N. Y.

DELAYED VOCATIONS

In a recent issue, in answering a reader's query about opportunities for those with delayed vocations, you did not include our "St. John Baptist Delayed Vocations Society" (Chancery Office, 24 De Grasse St., Paterson, N. J.). Perhaps in some future issue you could manage to mention it?...

PATRICK F. FLOOD

SOUTH ORANGE, N. J.

LAY TEACHERS

Readers Joyce and Meunt, in your November issue, deplore the plight of the lay teacher in Catholic schools, and rightly so. But I would tell them, as I told some parishioners here who are threatening to boycott certain grades in our school because of the incompetence of the lay teachers who conduct them, "Let's treat the cause instead of the effects." In other words, let's pay enough to attract competent teachers. However, the cause must be traced back farther. It lies in the fact that the pupils who attend private schools in most states and religious schools in all states do not receive their share of money from taxes for education.

Dr. Neill, in the same issue (p. 33), nearly touched on this point, though his suggestion was that there should be more emphasis on religion in the public schools.

I believe in a public school system, by which I mean an education for every child, at public expense; but that does not mean the system has to operate through state-conducted schools, though it may in some instances. I belong to the Citizens for Educational Freedom, 3109 So. Grand Blvd., Room 24, St. Louis 18, Mo., a non-sectarian organization of laymen (and women) devoted to the aim of getting a fair share of tax money for each child. We propose that the funds be paid a pupil (or his parents) in voucher form, after the precedent set by the G.I. Bill of Rights. Then the voucher can be transferred to the school of the pupil's choice.

JAMES MCGOWAN

CENTRALIA, ILL.

KUDOS

After reading the October issue of THE SIGN, which was the first copy I've read of your magazine, I was amazed.

I've read many different magazines, but I've never found one in which I've been so interested in every article. . . .

I'm looking forward to the next issue of THE SIGN with more than average interest and am confident that it will be as interesting as the one I've just finished.

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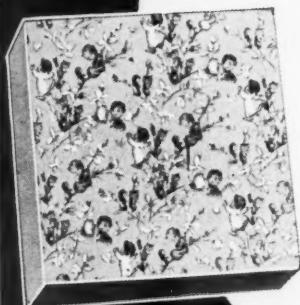
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LETTERS

(Continued from page 4)

I wish to commend THE SIGN for its simply wonderful publication. . . .

Keep publishing the same wonderful quality of work and our family will always remain among your most ardent readers.

HELEN STEIER

CICERO, ILLINOIS.

EPISCOPALIANS

As an Episcopal layman without theological pretensions who reads and admires your publication, I would like to voice a mild criticism of that portion of the December "Sign Post" feature in which Father Lynch flatly designates the Episcopal Church as a "Protestant denomination."

This view is arguable, perhaps, depending upon one's definition of the term "Protestant." Even some Episcopalians may feel that they belong to a Protestant denomination. It is also true, however, that the Anglican Communion, of which the Episcopal Church in this country is a part, makes certain claims to Catholicity in regard to structure, doctrine, and origin which typical Protestant groups do not make or even desire to make.

It is hardly necessary to mention that numbers of notable persons have in the past moved from the Anglican ranks into the Roman Catholic Church. One thinks, for example, of Cardinal Newman, G.K. Chesterton, Msgr. Ronald Knox. Your own very fine columnist Katherine Burton is another. Many of these certainly have felt that they were Catholics even before they became Roman Catholics.

Father Lynch was no doubt faced with space limitations. Would it not be appropriate to have a fuller discussion of the Anglicans in a future issue? Especially appropriate, it would seem to me, now that Pope John XXIII and Geoffrey Fisher, the Anglican Archbishop of Canterbury, have had their historic meeting.

LEE H. BROWN

TUCSON, ARIZ.

LOYAL LOYOLA ALUMNI

This is just a short note to tell you how much the Loyola University Alumni Association has enjoyed seeing the recent articles in THE SIGN on two Loyola alumni - Agnes Sebastian, who highlighted your feature on the lay teachers (September), and Bob Newhart, the comedian (October).

We at Loyola are proud of the success both of them are making in their chosen fields and are pleased that their efforts are recognized by THE SIGN.

NANCY K. GALLAGHER
DIRECTOR, ALUMNI ACTIVITIES
LOYOLA UNIVERSITY

CHICAGO, ILL.

SOFT-PEDALING?

In the December issue of THE SIGN, Mr. Robert L. Nelson wrote a letter protesting the answer which Father Lynch gave in

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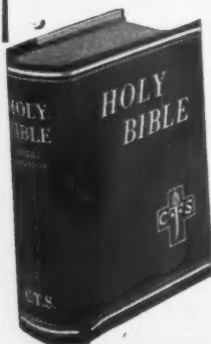
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reply to a question which appeared in the September issue. I feel that I am not a bit presumptuous in believing that there are other individuals like Mr. Nelson who would "soft-pedal" on the rulings of the Church for fear that embarrassment will cause faces to redden or for fear that the spiritual welfare of the children will suffer.

If the matter of divorces and marriages outside the Church were not an issue which defies the law of God, we could stretch a point by overlooking some thin rationalization advanced by those who would bury their heads in the sand. But the problem is too serious to treat too lightly; that's why almost every month Father Lynch enlightens someone as to the proper action one should take whenever he is confronted with an embarrassing situation. . . .

CALVIN PICONE

EAST HARTFORD, CONN.

LIBERALISM

I read the January issue of THE SIGN . . . with a great deal of enthusiasm . . . because of the excellent interview you had with Thomas Neill on Liberalism. I think it's the best of its kind that I've seen on the subject.

MARTIN H. WORK
EXECUTIVE DIRECTOR

NATIONAL COUNCIL OF CATHOLIC MEN
WASHINGTON, D. C.

Congratulations on your presentation of the very interesting and useful interview with Dr. Neill entitled "Can a Catholic be a Liberal?" (January)

For further penetration and analysis of divergent approaches to Catholic social and political policy, I would recommend to my co-readers of THE SIGN the recent series of "liberal-conservative" debates between William F. Buckley, Jr. and William Clancy, referred to in Dr. Neill's interview. . . .

Transcripts of each debate may be obtained by writing to the sponsors, St. Leo's Holy Name Society, East Paterson, New Jersey.

JAMES F. COLAIANNI

EAST PATERSON, N. J.

May I congratulate you on Dr. Neill's fine article in the January issue of your magazine. It was cogent and quite thought-provoking for Conservative and Liberal alike. The topic is one that richly deserves a thorough airing today. Thus, I would hope that you will soon present to your readers a comparable article authored by a Catholic Conservative.

If I may, however, I would like to question Dr. Neill's evaluation on at least one point. Dr. Neill states that he cannot reconcile Conservative socio-economic principles with the American Bishops' annual, joint pastoral letters. In the light of the annual statement issued by the bishops this year, I find this remark of questionable validity. It seemed to me, on reading the bishops' statement, that they were rebuking, albeit mildly, today's Liberals. In denouncing the trend toward collectivism, and in stating the pre-eminent role of personal responsibility, the bishops have unequivocally placed themselves on the side

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of the Conservatives on one of the most basic differences separating the two philosophies. The bishops said:

Although personal responsibility and initiative have been our national characteristics, explaining in large measure our country's progress in human welfare, yet pressures are growing for a constantly greater reliance on the collectivity rather than on the individual. An inordinate demand for benefits most easily secured by the pressures of organization has led an ever-growing number of our people to relinquish their rights and to abdicate their responsibilities. This concession creates a widening spiral of increasing demands and pressures with a further infringement on personal freedom and responsibility.

Try as I may, I cannot envisage any contemporary Liberal making an utterance such as that. . . .

MARTIN WM. RONAN, JR.

NEW YORK.

NOVEMBER EDITORIAL

I want to congratulate you for the clear, truthful editorial of your November issue. . . .

MRS. GEORGIA RAY

PASADENA, CALIF.

In your November editorial, you state that "the U.S. is no longer predominantly a Protestant nation with a Protestant culture."

I am the last who can be accused of being "anti-Roman Catholic" or I would not enjoy your magazine, but I can see no justification for the above statement.

According to the *World Almanac* Questionnaire and *Year Book of American Churches*, in 1958 there were 59,808,707 "Protestants" and 36,023,977 Roman Catholics listed in our country.

This land is not by historic tradition anything else but "Protestant" and the above figures still so indicate it in 1958.

Frankly, I do not understand your point, while not adamantly insisting that the above is "good" or "bad."

ROBERT FAIRBANK

MORRO BAY, CALIF.

"WHERE CHRIST WAS BORN"

I am a faithful reader of THE SIGN and am again this year, but was somewhat puzzled by the way the Christmas story was handled.

Last year I could find nothing hinting the Virgin Birth in the entire story and again this year it is presented as a quite natural occurrence. . . .

GREGORY C. DAY

WASHINGTON, D. C.

The Sign's story "Where Christ Was Born" (December) was about Bethlehem—what it was like when Christ was born and what it is like today. There was nothing in the story to suggest that the Birth of Our Lord was "a quite natural occurrence." The article was not intended to be an explanation of the Church's teaching about the Incarnation.

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BECOMING AN ADULT THE EASY WAY. Four principles to help make decisions. Why experiences and rules of others apply to you. Millions have had your problems. Three steps to help make good habits and break bad ones.

A DOCTOR TALKS TO YOUNG PEOPLE. by James T. Geddis, M.D. Physical changes of boys. Physical changes of girls. Health precautions. Sexual problems. "Facts of life." Why sexual stimulation should be avoided. Dangers of solitary sins. Venereal disease. Emotional changes.

YOUR EVERYDAY PROBLEMS. Some conflicts are inevitable. How much freedom? Parents set standards. Parents know more than you imagine. School work, spending money, meals, cars. Inferiority feelings, daydreaming, sex problems. Secret fears.

HOW TO MAKE & KEEP FRIENDS. Four rules to help you make friends. Cultivate a sense of humor. Don't put on airs. How poor manners lose friends. Qualities that boys want in girls and girls want in boys.

HOW TO WIDEN YOUR CIRCLE OF FRIENDS. The best ways to find friends. School and parish activities, hobbies. Making dates. Beware of men and women much older than yourself! Dangers of homosexuality.

HOW TO BE SAFE ON A DATE. Increasing prevalence of intercourse, pregnancies and venereal disease among teen-agers. When should dating begin? When to go steady. Some girls encourage "passes." Questionable places. Drinking. Car cautions. Kissing, necking, petting.

WHAT CAREER FOR YOU? Your life's work. Make use of your talents. The place of money and glory. Christian concept of work. What job is best for you?

DO YOU HAVE A RELIGIOUS VOCATION? How you can tell. Physical, mental and emotional requirements. Different vocations. Advantages of the religious life. Celibacy. Obedience. Poverty. How parents play in vocations.

MARRY OR STAY SINGLE? Sacramental nature of marriage. Main reasons for marriage. Physical and emotional satisfactions. Joys of parenthood. Why artificial birth control is wrong. The single state. Evils of "marriage at any cost." Unmarried persons can be happy.

DATING NON-CATHOLICS. Dangers to your faith. Promises signed by the non-Catholic partner. Do mixed marriages make converts? Practical aids to avoid a mixed marriage.

WHEN YOU'RE READY TO GO STEADY. Impediments to marriage. Persons nobody should marry. The "in-law test" for prospective brides and grooms. Six factors to help you choose a boy friend or girl friend wisely.

ARE YOU SURE IT'S LOVE? Misunderstandings about "love." The qualities of true love. Three pillars of mutual love. How can you tell if it's really love? Love vs. infatuation.

YOUR ENGAGEMENT. Dangers of short and long engagements. The betrothal rite. "Rights" of engaged couples. Two rules for the unmarried. What should be revealed about one's past? Pre-Cana Conferences. When and how to break an engagement.

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From the start of adolescence through the later teen years, Father Kelly's new book explains in detail what "growing up" really means—the physical changes that occur in boys and girls—the many emotional problems that arise—the increasing moral dangers. Here he answers hundreds of questions that disturb young people—questions they hesitate to ask even their parents—questions their parents are often embarrassed to answer.

With frank explanations, Father Kelly clears up mistaken notions about sex. He points out the pitfalls inherent in certain friendships, the importance of morality in dating and courtship. He explains the true meaning of Holy Matrimony. He shows how to maintain a proper balance between spiritual and material values.

But this book is not a sermon. Rather, it is a sympathetic and straightforward approach to the vital problems that face all young people from the age of puberty to the contemplation of marriage. Father Kelly minces no words. His book discusses sexual problems, menstruation, marital relations — warns against venereal diseases, birth control, homosexuality. In forthright terms he tells teen-agers how to be safe on a date — what situations to

avoid—what people to stay away from. Everything is explained simply and reverently, clearly and understandably, by one who never forgets that he was once a teen-ager himself.

What Cardinal Spellman Says About This Long-Needed Book

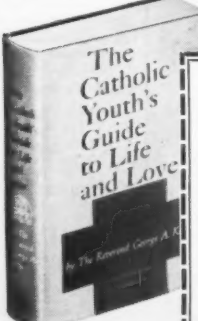
Make no mistake about it, this book is for every Catholic teen-ager — no matter how "sophisticated" or "innocent" he or she may appear. For the more informed youth this book will correct misconceptions and erroneous attitudes. For the "wide-eyed" it may well provide a priceless safeguard against tragedy. Needless to say, a glance at any newspaper will prove at once the dreadful price that innocence sometimes pays for ignorance.

As His Eminence, Francis Cardinal Spellman, Archbishop of New York, says in his Foreword to Father Kelly's book: "The Catholic Youth's Guide" offers unmarried Catholics many practical directives for dealing with some of the critical problems facing American youth. They will receive helpful counsel on making the proper choice of a state in life, and time-tested guidance on the best means of preparing themselves for that vocation. Parents of adolescents will find this book of assistance to them in fulfilling their own responsibilities as the primary educators of their children."

Examine It 10 Days Free

Because this book belongs in the hands of every Catholic teen-ager, arrangements have been made to offer copies to parents for ten days' free examination. You may obtain one merely by sending the coupon; no money is required. A copy will be sent to you in a plain wrapper.

After ten days, if you decide not to keep it for any reason, simply return it and owe nothing. Otherwise, send only \$3.95 plus postage and handling costs as payment in full. Mail the coupon today. **RANDOM HOUSE, Dept. R5-162, P.O. Box 312, Murray Hill Station, New York 16, N. Y.**



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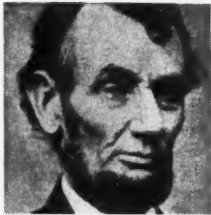
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National Catholic Magazine

February, 1961
Volume 40, No. 7

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Cover photo of the Archbishop of Canterbury by Karsh © Ottawa



Our Separated Brethren

SOME READERS may be surprised to find a photograph of the Archbishop of Canterbury on the cover of *THE SIGN*, a Catholic magazine. They shouldn't be. The Holy Father set a good example for Catholics recently when he gave the Archbishop a warm and brotherly reception at the Vatican. Friendly relations between churches and churchmen should be normal. We can love one another and still hold strongly to our own faith. Hate and bickering between Christians, rather than love and tolerance, are what should cause surprise and scandal.

During the past 400 years, Christianity has become divided into over 300 "churches." It is estimated that in Africa alone there are more than 1300 Christian "sects." For some time after the Reformation, it appeared that there were going to be as many "churches" as there were Protestants. Private interpretation of the Bible made every man his own pope, bishop, priest, preacher, and interpreter of the Sacred Scriptures.

This tendency toward division gradually slowed down. During the past fifty years, the trend has been reversed. Today, Christians are making an effort toward unity through what is known as the ecumenical movement.

It would be easy to exaggerate the importance of this movement. For religious unity, it is necessary to have unity of faith, and certainly there is no human hope for it on a large scale in the foreseeable future. The differences between the Catholic Church and the Protestant and Orthodox Churches are many and serious and have become more and more deeply rooted over the centuries.

The Anglican Church serves as a good example of the difficulties facing efforts toward unity. The Anglicans are divided among themselves into high, low, and broad groups. They have no standard theology or over-all authority. They range from those who glory in the name of "Protestant" to "Anglo-Catholics" who consider themselves a branch of the Catholic Church.

A recent author compares the Anglicans to four concentric circles. The innermost consists of the provinces of Canterbury and York in England and constitutes the Church of England, strictly so-called.

Its presiding prelate is Archbishop Geoffrey Fisher of Canterbury, and its official head is Queen Elizabeth II. The next circle consists of the disestablished communities of Ireland and Wales and the non-established Church of Scotland. In the third circle are the Anglican groups of the English-speaking world such as the Protestant Episcopal Church in the United States. The last circle consists of the Anglicans in the non-English-speaking world.

The visit of Dr. Fisher, Archbishop of Canterbury, to Pope John was certainly significant. No Archbishop of Canterbury had visited a pope for four hundred years. It is well to remember, however, that the visit was one of courtesy and friendship and nothing more. The Archbishop's position in the Anglican Church is one of honor. He has no jurisdiction over his fellow bishops and has little authority to demand obedience of anyone. A corporate return of Anglicans to the Catholic Church has no probability at the present time.

We should not paint too black a picture, however, of the movement toward unity. The situation is more hopeful now than at any time since the Reformation. Religious prejudice is not dead by any means, but it is weakening. A little over a hundred years ago, the restoration of the English hierarchy was denounced as a papal aggression, and Cardinal Wiseman's carriage was stoned on the streets of London. It would be difficult to imagine a recurrence of such an outburst today. The recent presidential election dealt a severe blow to religious bigotry in the United States.

ARCHBISHOP FISHER'S visit to the Pope was a straw in the wind, indicating better times ahead. What is needed is charity and good will on all sides. Christ's command to love one's neighbor didn't exclude neighbors outside the Church. We Catholics should reflect on the parable of the Good Samaritan. The true believers passed by the injured man; the Samaritan, a heretic, assisted him. Christ praised him and not those who had the true faith but lacked charity.

Father Ralph Gorman, S.P.



Editorials in Pictures and Print

Public Opinion is King

Public opinion is king today, and the public must learn to use well its tremendous power. Whether we look on this side or the other side of the Iron Curtain, we find public opinion set up as king.

It is only a puppet king behind the Iron Curtain—and now in Castro's Cuba. Communists find public opinion so important that, before they make a major move, they must first manufacture the suitable "climate of public opinion." The Party line is released through Government-controlled press, radio, television, and movies. Appropriate propaganda pours into homes, factories, schools, offices, railway stations, and streets. Soon the people stand or sit, laugh or cry, love or hate, according to the prearranged program of the powerful puppeteers. The climax comes when the regimented mob "spontaneously" calls for specific action. The "king" commands, imagining the words on his lips are his own.

The kingship of public opinion in free nations is also widely acknowledged. Politicians always have an ear to the ground. The last thing a public official wants to have against him is an aroused public opinion. Many subservient ministers preach what the people want to hear rather than what God wants to tell them. Pollsters are everlastingly testing public opinion to find out what the "king" wants now. A terrifying trend of sociologists, à la Kinsey, is to imagine that morality is merely a matter of polling public opinion, as though majority vote could make adultery or murder morally right. As for guardians of the law, local policemen often arrest or fail to arrest, depending on the state of public opinion in their community. The community may have a hundred laws against Sunday business, reckless driving, hoodlumism, obscenity, corruption of youth, prostitution, graft, subversion, abortion rackets, etc. If the citizens are merely the shoulder-shrugging variety, violations may pile sky-high while few arrests are made. Public opinion is king, but kings are not always good.

Public opinion is the natural echo of current events resounding in the minds of the people, remarked Pope Pius XII. People who have a sense of responsibility react energetically to public events that touch the welfare of their community. They want to have some say about decisions and deeds which affect their lives. As Pius XII said, when people clamor for "better democracy," they are really calling for better opportunities of making their opinions prevail in matters which touch on the common welfare.

This is all to the good. And in America, people have abundant opportunities of expressing their opinions—at town council meetings, at election booths, in "letters to the editor," through public statements of civic and religious organizations, and through radio, press, and television. The tragedy is that too few take advantage of their opportunities. The result, in many communities, is a flabby, confused, voiceless public opinion. "What today is termed public opinion," re-



BISHOPS' RELIEF FUND. The American Bishops' Relief Fund will make its fifteenth annual appeal this year. The campaign will begin Ash Wednesday, February 15; the appeal will take place the week of March 5-12. The Bishops' Relief Fund provides the basis for maintaining world-wide relief operations; in 1960, these functioned in more than sixty countries, among forty million needy people. Over one billion pounds of clothing, medicine, and government surplus food were shipped overseas. The personal contributions of school children go to aid less fortunate children overseas. All supplies sent overseas for general distribution are given to the poor and needy without regard to race or creed. All these people are our brothers. What we do for them, we do for Christ. What we do not do for them, we do not do for Christ. This is not only a duty we have; it is a privilege. Make your donation to nearest Catholic church or Bishops' Relief Fund, Empire State Building, New York, 1, N. Y.

marked Pope Pius XII, "often exists merely in name, a name devoid of meaning, something like a vague rumor, a forced and superficial impression. It has nothing of that echo spontaneously awakened in the conscience of society and emanating from it."

In America, public opinion fortunately is not manufactured or controlled. It is served. It is influenced. Every American community should be jealous of the state of its public opinion. But more of the many good people in America should seek to form it. There is an old saying that all that is needed for the triumph of evil is that good men do nothing. Another saying has it that communities get the type of leaders they deserve. If we often hear moaning today over wishy-washy leadership, we can examine our own consciences. If kingship has been thrust on public opinion, we should use our power wise and well.

Castro—and All of Us

Fidel Castro has apparently reached the point of no return. In selling himself to the Kremlin, he has sold out Cuba. Coming at a time when conditions were favorable for inaugurating the most brilliant period in Cuba's history, this is doubly tragic. The savior of his people turns out to be their chief executioner.

Fidel fought a good fight, up to the time he sat in Batista's chair. Then he set out to tackle many basic problems crying for solution: land reform, social justice, education, humanitarianism, and human dignity. Fidel put his finger on real problems. He asked good questions. But, like many an egomaniac before him, he gave wrong answers.

Why this strange perversity so common among modern social reformers? Why this mad will to win, regardless of the laws of God or man? Mussolini asked good questions about social conditions in Italy. He had many good plans for a better Italy. But, too anxious to win, he took fateful shortcuts and nearly ruined Italy. Hitler had some grand plans for revitalizing Germany. Materially, he helped to bring the nation out of despondency. He also played at being God, but without the power and wisdom, the patience and love of God. He drove his nation to destruction.

We could ask similar questions about Karl Marx, a man who almost frothed at the mouth at the sight of social injustices in nineteenth-century Europe; about the over-enthusiastic disciples of Charles Darwin, who burned with lawful curiosity over man's long sojourn here on earth, though no one was giving them satisfactory answers; about an atheist like Sigmund Freud, who felt sure that easy explanations of human conduct were far too doctrinaire and determined to find out for himself; or about an atheist like John Dewey, who was convinced that a man's education should have vital relation to life here on earth and that the standards of his day had become outmoded. These men were all tormented to know the answers to important questions. We must admit they have compounded confusion and helped social disintegration by many of the answers they gave. But they had a right to ask the questions.

These men, despite their evil, have been admirable catalysts for making good men examine real problems and eventually come up with solutions which proved most profitable to human advancement. But why did the initiative have to come from them? Why must the devil spearhead so much of human progress? Where are the good men when crucial questions are being asked and big problems being posed?

When the progress and suffering of our fellow men fail to concern us, God's Providence will always find means to bestir us.



RELIGIOUS NEWS

NEW CARDINAL. Our congratulations go to Archbishop Joseph Ritter, of St. Louis, Missouri, on his elevation to College of Cardinals by Pope John XXIII



UPI

HUNGER IN CONGO. Some 300,000 refugees from tribal warfare face starvation in the Congo. Estimates are that 200 persons die each day. Here a Sister of Mercy feeds a child. Daily, 117 tons of food are needed



UPI

THE FULL LIMIT. Castro (above) celebrates second anniversary of his revolution attacking the United States. Anti-Castro Cubans in the United States (right) protest his fanatical charge of American invasion. The diplomatic break he forced, and wanted, handicaps Cubans and Americans. It leaves us uninformed and many Cubans stranded. It must not ruin our friendship for this people



UPI



RELIGIOUS NEWS

STAR STORY. Nora O'Mahony stands with Africans in Kenya. The star of the Broadway play "Little Moon of Alban" spent a year in Africa as a lay missionary. She has pledged 45 per cent of her salary from the play to Kenya missionaries. She is a member of the Lay Mission-Helpers Association in Los Angeles. Her story is typical of apostolic dedication of lay missionaries



UPI

END OF ROAD. Legson Kayira, young African from tribal area of Nyasaland, walked 2,000 miles to coast, hoping to reach America. He had two-year scholarship at junior college. Government and college officials flew him the rest of the way. Are we as dedicated to the American idea?



RELIGIOUS NEWS

YOUTH OF YEAR. Congratulations are due Anita Giardullo, the "Outstanding Catholic Youth of the Year." She is a student at Emmanuel College, Boston

Why Fuss About Gold?

Informed writers are using strong language about our gold situation. We hear of a dollar crisis. We read of proposals for an international monetary conference to rescue the dollar. We are told that the nation's gold reserve at Fort Knox amounts to \$18 billion, while foreigners already hold short-term credits amounting to more than \$19 billion for which payment in gold can be demanded. To this pressure on our gold reserve we must add \$32.3 billion in circulating currency, plus \$109 billion in "check money." Even normally conservative voices are uttering dire predictions.

All this must puzzle the average citizen. Even those of us who dabbled a bit in economics in high school or college are not quite sure what the shouting is about. Our inclination may be to let the experts do the worrying.

Actually we cannot dismiss the problem this lightly without neglecting our duties as citizens. Certain somber aspects of this crisis affect all of us. We cannot get rid of them simply by ignoring them.

The root of the problem is that governments, like individuals, must pay their bills or face bankruptcy. The gold drain is mainly an indication that we have spent more abroad than we earned through our exports of goods and services. The difference has to be paid.

We can pay this difference by releasing our gold stocks. This is a temporary solution, but it cannot continue indefinitely. Even our gold hoard will not stand the drain. So we must make some fundamental decisions soon. We must either decrease our purchases abroad or increase our sales—or possibly both.

These steps will not be easy. One of the key difficulties lies in the fact that military and foreign-aid commitments account for much of our trade imbalance. To cut them drastically would be an extreme risk, in view of the Communist threat throughout the world. Indeed, there are demands for increases in our commitments to the developing nations of Asia, Africa, and Latin America.

Nor is it easy to increase our sales of goods and services abroad. Often our goods cost too much. With all our vaunted efficiency and automation, we frequently cannot meet foreign competition. We have priced ourselves out of many markets.

Another humiliating truth is that this nation, which prides itself on its sales ability, is not particularly adept at selling goods abroad. We have grown soft through years of easy selling based on shortages in war-devastated continents. Far too many of our industries still expect buyers to come to us and beg the opportunity to purchase our goods. What makes the situation even more disconcerting is that foreign sales resistance is mounting at the very time that the economic union of Europe is opening up to us tremendous markets. Rising living standards in Western Europe mean increased demands for our products, provided that they meet requirements of price and quality.

The gold crisis could be a blessing in disguise, if it forces us to face up to blunt economic realities. We cannot afford to go soft. Loose-pricing practices by industry and unrealistic wage demands by labor will not help us compete in world markets. Neither will padded expense accounts or feather-bedding habits.

These are the basic realities which must be accepted. A monetary conference may buy us time. Devaluation of the dollar would also restore the balance temporarily. Other nations may help shoulder the world's military and foreign-aid commitments. But we have the plain duty of setting our own house in order. If we falter, freedom falters.

Continuing Problem. The Pope's Christmas message is always a solemn affair. But it is not concerned simply with the momentary celebration of a feast. This last Christmas, the Pope went out of his way "to appeal to those—and we emphasize this—responsible for public opinion, which is being formed or deformed by means of the press, radio, and television, by the cinema, by meetings and exhibitions of every kind, literary or artistic—writers, artists, producers, directors, scenery designers." The Pope warned: "Do not use these marvelous gifts of God, such as light and sound and color, and their applications in technical and artistic forms—printing, journalism, television—to distort man's natural inclination toward truth . . ." The need of this warning is sadly emphasized when we recall that, last July, the Pope emphasized, even then, the "serious responsibility" of public authority in protecting the young, deplored the negligence of parents and civil authorities, and urged private industry to act. And now, looking ahead, the Pope warns us again of our responsibility in forming, and reacting to, public opinion. It is a warning we cannot afford to forget.

Crusade of Prayer. Cardinal Cushing has urged United States Catholics to join in a year-long crusade of prayer for Latin America. The crusade has already begun in Canada in conjunction with a Marian Year, proclaimed by the Catholic Bishops of Mexico, in honor of Our Lady of Guadalupe. The three intentions for the crusade are: the success of Church aid to Latin American programs; the establishment of a Christian social order in Latin America; and the defeat of Communism in Latin America. Reports of Masses, Communion, rosaries, and sacrifices are being recorded by the Canadian Office for Latin America, Canadian Catholic Conference, Ottawa, Ontario. This is a worthy, even critical, intention for our prayers.

The New Baby. What does a new baby mean? To the mother and father, hopes and dreams. To school administrators, one more seat to be found shortly. But the economist sees the little bundle in statistical terms which show what the mere presence of human beings does for the country's economy. Last year, for example, four million babies were born in the United States. Here is a partial list of what they are going to use up in their lifetime: a billion pairs of shoes, twenty-five billion pounds of beef, eleven million new cars, one million new houses, fifty-six million tons of paper, and fifty billion quarts of milk. By 1975, the birth rate will be up to about six million a year, and the economy will be that much better off. There's a boom ahead, and little babies are bringing it.

More on the Aged. We've been reading a great deal about the aged lately because of the White House Conference on Aging. All manner of facts about the nation's sixteen million people over sixty-five are being published. Here are a few supplied by the federal government: Only 5 to 10 per cent of the aged receive cash contributions from children who live separately from them; when grown children do contribute cash, the amount is small, averaging between \$200 and \$250 a year; generally, the children of older people in need are in modest circumstances themselves.

Filial responsibility is being buffeted by our changing times. Big houses, with room for an elderly couple, are going. The demands of a burgeoning, new generation are shoving aside the old. Yet there is an increasing number of the elderly. It is wrong that the people who have reached years of stature should automatically become a problem for the rest of us. We hope the White House Conference will produce, eventually, some thoughtful answers to the question of finding the proper role for the aged in our society.

It
happened
to me



An unwed mother's own story

I still can't believe it. I still can't believe that a few, short days ago I became a mother, an unwed mother. I still can't get used to the idea that I had an illegitimate baby. It's like a dream, a bad dream. It's even worse. Dreams disappear with the dawn; this doesn't. It just becomes more real, more painful, more unbearable. Oh, I knew that girls my age got in trouble. I knew that girls became pregnant and had babies out of wedlock. But they were never girls like me. They were girls from the slums, from the other side of the tracks. Girls who lived a hundred

miles away. They were girls from careless families, girls without religious training, girls who had crude manners and loose morals. They're the ones who got in trouble.

Maybe if I tell you something about how it happened to me, maybe if I describe what a girl thinks about when she discovers she's pregnant, maybe if I open my own broken heart, I will convince some other girl that it can happen to her.

What am I like? I am nineteen years old and five feet, five and one-half inches tall. I have brown hair, blue eyes, and a fair complexion. People say I'm pretty.

Both my parents are college graduates. My father is a successful, respected businessman, who owns his own home and is—or was—very proud of his four children. My mother is active in our parish and town and is able to speak with intelligence and charm on almost any subject you might mention.

I guess they're not the kind of parents you would expect to raise an unwed mother. And my education wasn't the sort you would expect of a girl who had a child out of wedlock. I spent twelve wonderful years in the parochial school.

Looking back, I think more responsibility for my spiritual life could have been left up to me and more instruction could have been given on the Sixth Commandment. It was never spoken of as though it applied to me.

Still, I can't blame the nuns who taught me or the priests who gave our high-school retreats. They did speak to us about the dangers of steady company keeping, about dating, petting, parking, and things like that.

But frankly, it never rang a bell. In fact, we thought it was a great joke and referred to the nuns as "Holy Hags" and the priests as "the Holy Joes with the loose habits." We accused them of having evil minds, of being suspicious, out of date, behind the times. We even said they were bitter and frustrated.

I was especially critical, because the priest in charge of our high school took me aside one day and lectured me on the dangers of keeping steady company in high school.

I was furious. It was none of his business if I walked to school with my boy friend, if I saw him between classes, walked home with him after school, and dated him three times a week.

THE MORE FATHER talked, the more I clammed up and the more I determined that no matter what Father said, there was nothing dangerous about company keeping. Bob and I loved each other and that was enough. Even my mother agreed that it was enough.

Well, it wasn't. And not long after Father's talk, things started to get out of hand. I don't know how it is with other couples, but we slipped into sin gradually with our falls becoming more frequent and more shameful as time went on. We were both sorry, we both went to Confession and promised never again.

But our promises didn't last. How could they? We were seeing each other constantly, indulging in long embraces, permitting more and more serious liberties.

A lot had already happened to me, but I simply couldn't see it. I couldn't see that now no one—not my parents, my confessor, or my teachers—could tell me a thing. I knew more than them all—more than the priests, more than the Church, more than God Himself.

I was really on the skids, but I was too blind, or too dumb, or too proud to admit it.

Things went on like this for months until one night, boom, it happened. Just like that. For once I let myself go too far, and nothing—not thoughts of my parents, my education, my background, or my religion—was enough to stop me.

All of these things crossed my mind during that first experience and those that followed. One thing never occurred to me: that I might become pregnant. It didn't happen the first time, so why worry! Anyway, I thought, it can't happen to me.

I kept repeating this to myself, even when I knew beyond a shadow of a doubt that it had happened. I invented a dozen explanations. I was sick, upset. I had a cold. I was run down. I was everything, but I was not pregnant. One month passed, a second, and then a third. Now there was no mistake. I was pregnant. Only those who have known the shock, the panic, the shame, the fear, and the hell of such a discovery can even remotely understand what it is like.

You can't eat. You can't sleep. You can't even think straight. Your world has collapsed. You are trapped, ruined, disgraced. I wanted so much to tell my parents but I couldn't. I hated the idea of hurting them after all they had done for me. And I was ashamed to face them.

I THOUGHT of possible solutions. I thought of suicide and abortion. I thought of running away—but desperate as I was, I knew these would settle nothing. I finally decided on marriage. This was a happy thought, an easy out. No one would be surprised and, with the marriage announcement predicated, no one would be the wiser.

So off I went to tell Bob. I was so sure of what he'd say that I almost told my parents before I went out that we were already married. It's a good thing I didn't, because Bob flatly refused to marry me. Sure he loved me—but he had his career to think of. Another thing, he couldn't disapprove his parents. Oh, he'd help with the expenses.

I couldn't believe it. This was the boy I loved. The one who loved me; the boy for whom I had sacrificed my purity, my virginity, my peace of mind. The boy for whom I had endangered my reputation and my eternal salvation.

Now the real hell set in. And it was a hell that lasted for five, long, endless months. A hell that was made all the more unbearable because no one knew the terrible secret I was carrying around. How did I conceal it so long? By wearing a girdle all the time and by pulling myself in constantly and by wearing dungarees and a large, loose shirt.

Finally, mother took me by surprise. She came into my room one night while I was crying. And she knew immediately that something was wrong. In an instant, I was in her arms and, before I knew it, both of us were crying. I, tears of relief. She, tears of unbelief and bewilderment. This was the worst moment of all. For before my eyes my own sweet mother aged ten years. Oh, she put up a bold front. Told me how much she loved me and said this would make no difference. But while her words and her voice sounded brave, her eyes, her shoulders, and her entire body were those of a crushed, beaten, humiliated woman.

Later that night, my father came in. He, too, was kind, sympathetic, and forgiving. But his eyes were red from crying, and I could feel him tremble as he held me close. The next day, daddy went to see our pastor; that afternoon, I was on my way to St. Joseph's Children's and Maternity Hospital in Scranton, Pennsylvania.

I didn't know too much about the place, and what I did know I didn't like. I liked it less when I saw it.

As I climbed the steps from the drive, a feeling of absolute revulsion hit me. My stomach felt sick.

I wish I could say that it was because of my condition. It wasn't. It was rather the idea that I—of all people—was about to enter an institution, a place filled with low-type girls, girls with bad manners, bad breeding, and bad morals.

When Sister directed questions toward me, I was so frightened that I could just about speak and must have sounded

like a moron. To my relief, she asked no really embarrassing questions before my mother. I waited for words of censure, but instead there was sympathy and understanding.

I suddenly realized that this nun was not the cold-hearted person I had visualized as typical of people in maternity homes. She was warm-hearted, considerate, and thoughtful. I was trying to reconcile this thought with my former idea when Sister asked if I would like to meet the other girls and see my room.

I almost died right then and there. I was scared, lonesome, and afraid. I clung to my mother and begged her not to leave me.

That night, Sister came to my room to see how I was. Before she left, she knew the whole story—even parts I hadn't told mother or dad. The next day and the day after were rugged, even though there were no bars on the windows and nothing that suggested punishment or reform. I was given a thorough physical examination, assigned to work in one of the wards, and had a session with the chaplain.

I expected him to be another "Holy Joe" who asked a million questions and looked down his nose at me, but he fooled me. He got me talking about myself, and before I finished, I had told him everything. It was an old, old story to him, but he listened patiently. He pointed out that while St. Joe's has a fantastic maternity record, the best work there is not done by the doctors or nurses or nuns. It is done by Our Lord.

He said that the most important room in the building is not the delivery room but the chapel and the more I used it, the quicker I would make up for the past and prepare for the future.

Soon I stopped feeling sorry for myself and I began to grow up. Daily Mass, Holy Communion, the Rosary, and the general atmosphere at St. Joe's worked wonders.

The other girls surprised me. They weren't what I had expected. They didn't come from the slums or the dregs of humanity. There wasn't a real bad girl in the place. They were girls who had been foolish, or giddy, or weak.

The cheerful chaplain was always available and so was Sister. Between them and Our Lord, the days were made to pass quickly. And, I can honestly say, fruitfully.

But don't get the idea that I didn't have my moments of depression. These came every time I thought of leaving the baby at St. Joe's, and they left me feeling like a dishrag.

The easy way out for me would be to take the baby home. But it would condemn him to a life of endless misery. It would place him under a cloud he could never escape.

As an illegitimate child, he wouldn't have a chance. As an adopted child, he will be accepted by the world and loved by people who can give him all the things I want him to have but can't give him.

This is a torture all its own. A torture I wouldn't wish on my worst enemy, because it will last as long as life remains. For no matter how happily I marry or how many other children I have, I will always think of the child I bore at St. Joe's. I will wonder how he is. How much he weighs. What he looks like.

In just a few days, I will return home to face the stares, the questions, and the suspicion of the public. It won't be easy, but with God's help, I'll get through it.

Even as I write these closing lines, I keep hearing the chorus of "ifs" I've never been able to shake. A chorus that keeps repeating: "If I had only listened to my parents, my teachers, and my priests. If I had only watched the beginning of things. If I had only believed that it could happen to me."

What's the use! It did happen. And you know something even more amazing? It can happen to you.

Where Babies are Born and the SPIRIT REBORN

The author of the accompanying article had her baby at St. Joseph's Children's and Maternity Hospital, Scranton, Pennsylvania, which has been sheltering unwed mothers since 1900. It now serves more than a hundred mothers and their babies each year. Besides providing first-rate obstetrical care, the Sisters, (Servants of the Immaculate Heart of Mary) and the resident chaplain, Msgr. Thomas J. Cawley, try to heal the spiritual and emotional disorder that started the trouble in the first place. Girls of all religious backgrounds come to St. Joseph's. Most Catholic girls become daily communicants; non-Catholics come away with a renewed vision of life.

Unwed mothers hear about St. Joseph's from priests, social workers, physicians, and by girl-to-girl grapevine. A WAC heard about the Scranton hospital while serving in Australia. They come to St. Joseph's with anxiety, shame, hostility, and bewilderment. One patient arrived hopped-up by six different kinds of sedatives; another had four times tried abortion and nearly killed herself.

Once a mother stops running, she can come to grips with the big question: What will she do with her baby? St. Joseph's is also a child-placement agency, but the decision is left entirely to the mother. Most of them choose adoption, though this can be more anguish for any mother than childbirth itself.

The mothers-to-be on their own homey third floor don't even know each other by their real names. If a conspicuously pregnant girl wants to go downtown for a walk, a Sister will slip a wedding ring on her finger. Sometimes a girl's plight must be concealed even from parents, who may be too ill to take the shock. If a girl is supposed to be cruising in the West Indies or working in New York, her letters are posted by St. Joseph's far-flung friends.

What happens if a girl comes back, again pregnant out of wedlock? It does happen—rarely—but St. Joseph's accepts her. To Msgr. Cawley, a two-time loser is a soul still in disrepair, and the staff redoubles its healing effort. One night, he received a long-distance call from a patient who had long returned home. She began, "Mon-signor, what will you think of me?" And he replied, "Janie, we will love you just the same."

THE CALLER AT THE VATICAN



Dr. Fisher, Anglican Archbishop of Canterbury, enjoys a stroll near Colosseum after friendly visit with Pope John

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"We are making history," the Archbishop of Canterbury, head of the Anglican Church, told Pope John XXIII at their historic Vatican meeting. Ice, frozen for 400 years, has been broken. A new climate of better understanding is now developing. What can come from this newly formed friendship?

The meeting last December 2 between Pope John XXIII and the Archbishop of Canterbury was an event of immense significance for all Christians. It was especially significant for Christians in the English-speaking quarter of the world. "We are making history," were the first words uttered by Dr. Geoffrey Fisher to his host that morning when they came face to face in the papal library of the Vatican.

The long communiqué issued after the sixty-five-minute conversation confined itself to generalities. We do not know exactly what was said. What is really significant is the historic fact that such a friendly, courteous, private exchange between the two spiritual leaders should have come about. It may well be that we are witnessing the slow turning point in the hitherto distant relations between the Church and our separated brethren.

It is well known that the present Holy Father has placed the problem of Christian unity very high on his agenda, as befits an eminently pastoral Pope intent on creating a new climate of understanding with men who are in good faith but not of his fold. And it is equally definite that Dr. Fisher, inside a narrower margin, is working heart and soul toward the same end.

The joyous look of this stocky prelate, with the rather gaunt, ascetic face, aquiline nose, and slow but felicitous turn of speech, was evident from the moment he came out of his plane at the Rome airfield. The radiance was still more clearly marked when he left Rome. The visit had proved an outstanding success and a promise of even better things to come, even though the seventy-four-year-old Archbishop intends to resign his post May 31.

That the occasion had its element of grandeur as well as glamour nobody can deny. The Archbishop was completing, in the spirit of a pilgrim, a fact-finding mission which took him to the three great centers of the Christian world: Jerusalem, Constantinople, and Rome. A discerning English Catholic writer, who followed him throughout, described this mission as "religious exploration at its most tentative and boldest and bravest." Dr. Fisher set out to

discover by personal contact what are the limits and possibilities of co-operation between the "separated branches," as he regards them, of the Christian Church.

What he discovered, notably in Rome, exceeded his expectations. As he put it himself on his return to London: "Wherever I went, I did not have to create an atmosphere of friendship and happiness. I walked straight into it."

As the first Archbishop of Canterbury to visit a Pope since the fourteenth century (when Thomas Arundel went *ad limina* to complain of the anti-Church rigors of King Richard II), the Anglican Primate cut a striking figure in his unusual purple cape and cassock, with the gold pectoral cross and the black velvet, four-cornered, traditional cap of his office. Met with curiosity in the streets, he encountered nothing but honor within the walls of the Vatican. Despite silly, press allegations of a chilly restraint, Dr. Fisher received the welcome reserved for high ecclesiastics.

The Holy Father, no stickler for ceremonial rules, stood at the door of his own library, waiting to lead in his guest. Only Archbishop Samore, an outstanding curial official, stayed to act as interpreter. From the red carpet and the salutes of the Noble Guard to the final, solemn announcement of the caller by his full rank and title, this visit unquestionably bore the marks of an important appointment in the eyes of Pope John, too.

Because there was courtesy in abundance between Pope and Anglican prelate, there is now, among thoughtful on-lookers, more hope of fruitful co-operation between Christians than at any time for nearly 450 years.

Sometimes landslides are touched off by the movement of a tiny stone. A landslide of virtue could conceivably be the ultimate consequence in this case, though Dr. Fisher is too seasoned a man to expect too much too quickly: "All kinds of obstacles and inherited antagonisms lie ahead," he told a congregation of Protestant clergies, from the pulpit of Rome's Anglican Church of All Saints. He instanced: "Ignorance in all the churches of one another's spiritual and sacramental realities, doctrinal friction, rules of behavior or procedure in one church which inflict real spiritual or even civil hardships on members of another church, deep-rooted loyalties and prejudices, and clashes of conscience. But that should daunt no one who calls Christ Lord and Master, in whose hands are all rules and authority and jurisdiction. . . ."

We can be certain of this: the Pope and the Archbishop did *not* argue about theology or papal supremacy in the course of their amicable conversation. One of the "inherited antagonisms" that has kept Catholics and Anglicans apart in the past is the very question of the Pope's position as the Vicar of Christ on earth. That cannot yet be discussed. Nor can it be modified or tampered with. Dr. Fisher is keenly aware of all this. On the other hand, Catholics in England usually tend to be condescending or even insufferably smug, sometimes to doubt the good faith or sincerity of their Anglican neighbors, often to recognize them only as heretics. The things that divided have been infinitely more decisive than the things that might have drawn Christians together in a common stand against the inroads of modern paganism.

The process has not been confined to individuals. It has

gone on, like a religious cold war, at every level. Those on either side who cared greatly about the scandal of a split Christendom were (until the other day) a hopelessly outnumbered minority. The yearning for a measure of co-operation in social problems, for instance, was gratified only during the recent war years, when the late Cardinal Hinsley, then Archbishop of Westminster, made a noble gesture smaller in scope but similar in aim to Dr. Fisher's. The result was disproportionately great. Almost of its own accord, a joint movement sprang up, like a modern crusade, among Christians of nearly every denomination. The aim of the "Sword of the Spirit" movement was to uphold Christian values and virtues during a fight for survival against the evils of Hitler's Germany. That in itself limited its range. It hardly survived the war or the death of Hinsley.

Today, the world scene is darker. The rift is between Communists and non-Communists, not merely in the West, but among uncommitted nations in Asia and emergent Africa. The danger of destroying the globe by nuclear warfare is ever present; yet, while there is roughly a balance of terror, the weapons that count the most are the rival ways of life, Western and Communist. Here, Christians have tremendous responsibilities and opportunities. Yet, in their atomized state of mutual division and friction, can it be said that they have begun to contribute as much as they could? It is against this wider backdrop that we must examine not just the recent encounter in Rome but the coming Vatican Council.

MORE REMARKABLE and more momentous than the Archbishop's audience with the Pope was his informal talk afterward with Cardinal Bea, who is in charge of the new Secretariat for Christian Unity. (This Secretariat was responsible for arranging for Dr. Fisher's visit.)

The road to unity is traveled by stages. In the present situation, the first two stages are *contact* (the result of courtesy and sympathy) and *approach* (through conversations, dialogues, and conferences). According to an article by Father Boyer, S.J., which appeared in the Roman review *Vita* while the Canterbury visit was still going on, the Pope himself had recently referred to these important stages. This visit, remarks Father Boyer, is a sign of contact. And when one recalls what "No Popery" once meant, it is already a great deal.

The projected Council next year will be the second stage. It promises to be unique. Prelates and bishops throughout the world are still sending in suggestions for modernizing the internal organization and disciplines of the Church. Councils in the past were mostly concerned with promulgating doctrines or combating errors. The one point of contact, now definitely established, between the Vatican and other Christian bodies is Cardinal Bea's new Secretariat for Christian Unity.

Until his impending resignation was announced, many had even thought Dr. Fisher himself might attend the Council. Other non-Catholic dignitaries, including the Patriarch of Constantinople, may well attend. The "contacts" are growing: it is expected that the Patriarch of Constantinople

and the general secretary of the Protestant World Council of Churches may follow Dr. Fisher to Rome in the not-too-distant future. After the "contacts," the "dialogue" will come more easily.

To this writer's mind, quite the most outstanding thing about Dr. Fisher's initiative in approaching the Pope is Dr. Fisher's own past record. Not by any polite stretch of language could he have been regarded, until last summer, as a particular friend of the Catholic Church. His background, temperament, and experience were against it.

DESCENDED from a line of Anglican parsons, he went through the conventional family "hoops": first, a village school in the English Midlands; then a fee-paying junior place as a day boy; next Marlborough (one of the best known of the so-called "public" schools); finally, Oxford University. He had brains above average and took exceptionally high honors as a scholar—a "triple first" in classics. He was not noted, however, for originality or mental breadth. And, since he was earmarked for the Anglican Church from youth, few of his contemporaries were surprised when, in 1911, he became a classics teacher at Marlborough.

Promotion came unexpectedly. Repton, another "public" school, wanted a headmaster to succeed Dr. William Temple, later to achieve renown as Archbishop of Canterbury. Fisher was recommended and got the post. The two men liked each other. Their friendship ripened with the years. It was not altogether an accident that when Archbishop Temple was at the height of his powers and reputation before and during the Second World War, his former successor at Repton School had risen high enough to merit, in turn, the bishoprics of Chester and London.

I have already briefly mentioned how, in the face of the Nazi menace, an unmatched and certainly unparalleled spirit of Christian co-operation blossomed for a while in Britain. If the late Cardinal Hinsley, a fiery but dignified patriot, largely inspired it, his Anglican contemporary, Temple, aided and abetted its spread. Temple died about a year after Hinsley, in 1945. Dr. Geoffrey Fisher, now in his late fifties, was appointed to be Anglican Primate in his place by Churchill, one of the curious facts of the Anglican Establishment being that such appointments rest with Prime Ministers, whether these are Anglicans or agnostics.

Nobody was very enthusiastic about the appointment. Fisher was not well known, except as an ex-headmaster with no experience of pastoral or administrative duties. Christian co-operation did not long survive his coming. He held aloof from the Catholic hierarchy. He appeared typical of the most conservative elements in his community, something of a throwback to the earlier, suspicious days of the century when acres of ice separated a Catholic from an Anglican.

Then, in the late forties and early fifties, his dominant interest in Protestant reunion asserted itself. He was the

ANDREW BOYLE, a well-known feature writer for the *Catholic Herald* of London, writes often for THE SIGN. As a script writer for the B.B.C. his name is also familiar to English radio listeners.

THE ARCHBISHOP IN JERUSALEM: A TIME AND MOOD FOR RELIGIOUS EXPLORATION



PICTORIAL PARADE

prime mover in measures, often involving compromise, toward closing the ranks of the non-Catholic churches here. War had again impressed him, as it impressed others, with the scandal of a racked and disunited Christendom.

He had failures as well as success, antagonizing Scottish Presbyterians (who dislike bishops) almost as much as so-called Anglo-Catholics (who, in individual cases that grew in numbers, broke away and made their submission to Rome). The Catholic bishops took little notice. They had problems of their own. Besides, Dr. Fisher's policy of seeking "common ground" over a "middle way" represented one of the oldest and most dangerous tendencies in Church history. As Ronald Knox ably put it: "Dogmas may fly out of the windows, but congregations will not come in at the doors."

Almost subconsciously, since 1945, the splendid example of what we now call "the Church in Silence"—in all lands under Communist control throughout Europe and the East—has been working like a leaven in the hearts of sincere non-Catholics still enjoying the fruits of freedom. The trials of Archbishop Stepinac and Cardinal Mindszenty, as well as the persecution and martyrdom of priests and laymen by tens of thousands, has earned the respectful admiration of men by tens of millions. Grace had already begun its mysterious work. For it has nearly always been part of the wrongheaded, Protestant belief, fortified this century by the imagined identification of the Church with Fascist regimes in Europe, that to call a person a Catholic is to call him a reactionary. To see modern Catholics bravely suffering or dying for their faith was, at last, to see the truth unclouded by those "inherited antagonisms" which are the enemy of truth.

Another postwar milestone cannot be disregarded. It is the emergence of the World Council of Churches. Here again, driven by his powerful interest in Christian unity, Dr. Geoffrey Fisher has played a laudable part both as chairman and ambassador-at-large. On paper there are roughly thirty-five million nominal Anglicans. In reality,

there are only about six million who actually practice. The strength of the Orthodox, Lutheran, Old Catholic, Methodist, Baptist, Congregationalist, and other bodies in the World Council similarly looks better on paper than in practice; it may reach or approach the unreal figure of 250 million.

YET, THE PAGAN majority outside is more edified by efforts to bridge misunderstandings on a global scale than by the attempts to convert modern infidels to one or the other of a dozen seemingly conflicting brands of Christianity. This may be a modern weakness. But Pope John evidently does not think so completely: it is noteworthy that, in keeping with his own deep longing (which was His Master's) that they may be all one, Vatican observers were sent officially to the 1960 meeting of the World Council of Churches.

It would be wrong to be overoptimistic about the new climate of hope. Catholics cannot expect Protestant bodies immediately to go back on the principles of the Reformation. Nor can Protestants expect Catholics to modify their age-old belief in the visible and unshaken unity of the Church which Christ founded on Peter, the Rock. Yet, it would also be wrong to refuse to recognize the deepening nostalgia among Christians in general for greater understanding and tolerance in charity. This is a virtue that can begin to flourish at home, among individuals, in a million little ways.

Let me end with one quotation among hundreds that I could offer. It is a quotation from *The Spectator*, an English, secular, weekly review mostly devoted to literature and the successor of the original journal of that name founded nearly 250 years ago by the celebrated Steele and Addison: "So after the Vatican, what? Ecumenical dialogue of an informal kind has begun on the highest level and the bigots pushed firmly back under their stone and stamped down. It remains now for the dialogue to be continued at a hundred different levels, so that curiosity can be satisfied, unreasoning fears removed, opportunities examined, and fellowship started."

THE MONKS AND THE MOSLEMS

Last May, I was among eight white-robed Benedictines who transferred our monastic life to an abandoned landing strip given us by the Moslem Mayor of Bouaké, deep in the interior of Africa's Ivory Coast. We had come from our monastery of Toumliline in Morocco.

The new monastery at Bouaké is called *Niamien Soule Kro*—The Village Where God Is Worshipped. Dom Denis Martin, Prior of Toumliline, explained: "We come to Bouaké in the same spirit in which we came to Toumliline. With no preconceived ideas or detailed plans, we come simply to lead our monastic life, to draw down from heaven God's blessings on this country."

What is this spirit of Toumliline? In October 1952, Dom Denis led twenty French monks from the Abbey of EnCalcat in southern France to found a monastic community at Toumliline, in the heart of Morocco's Middle Atlas mountains. Morocco, a strictly Islamic country where all Christian proselytizing is forbidden, was on the verge of a revolt against France.

We monks wanted only to reveal the true face of the Church to the Moslems and to let them feel the presence of Christ, which is to say, the grace of salvation offered to all men. We dedicated ourselves to radiating charity, the true sign of the Church, in whatever ways circumstances would dictate.

With the help of the Grail, we opened a clinic specializing in maternity care; then a home for some fifty orphans; farming co-operatives; and an annual international summer school. God alone can judge the end results of those eight years. One thing, however, is certain. During that troubled period, as Morocco fought to acquire and consolidate her independence, when everything Western was viewed with suspicion, the Catholic monks of Toumliline won the respect and friendship of Moroccan Moslems.

How will that Toumliline spirit work in sub-Saharan Africa, which is open to Christianity? "We do not come in great numbers," Dom Denis said. "Our wish is for African vocations to our Benedictine life so that soon this Ivory Coast monastery will find its proper African personality." In short, we are now free to

encourage our neighbors to follow the Christian way of life we bring them. Already, ten African postulants have joined us at Bouaké.

As with Toumliline, we are beginning to have an impact on the lives of our neighbors. I myself have been sent to Bouaké several times (I have a python skin to prove it) and can report some examples firsthand. I was charged with the construction of the first monastery buildings. We used native styles and materials but found that lacing the mud bricks with a little concrete before baking them in the sun greatly increased their structural qualities. A neighboring village-chief now plans to rebuild his entire village using the improved technique. The Ivory Coast Minister of Agriculture asked us to create a center of agricultural formation to help bridge the gap between the primitive methods of the villagers and modern agricultural technology. Other Africans have requested us to create an international social and cultural center.

All this has helped confirm in the mind of Dom Denis a bold and ambitious project: to establish a string of monasteries conducted entirely by African monks in places carefully chosen for their "strategic" value. This means monasteries best located to compete with Islamic missionaries for the millions of still-pagan West and Central Africans. There are nine converts to Islam in Africa today for every convert to Christianity.

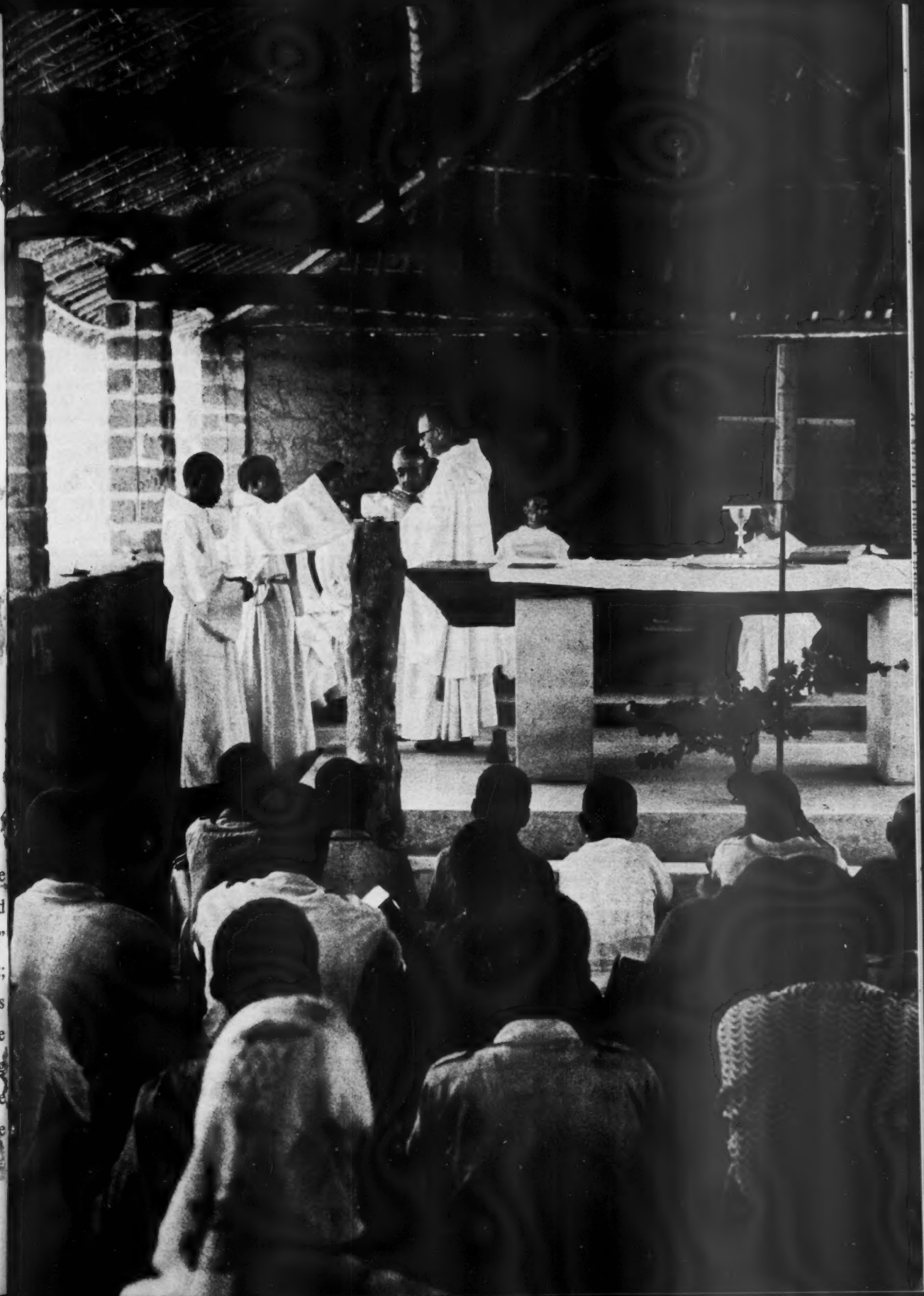
These new monasteries would root the Church more deeply in Africa by working for the religious, spiritual, intellectual, and material advancement of the people. It is a grave error to think that it is possible to fully Christianize a man without at the same time developing his intellectual faculties and sense of responsibility. At the express request of local bishops, our Prior now has plans for three monasteries to follow Bouaké: in the Voltaic Republic, Dahomey, and the Central African Republic.

The stakes in Africa today are staggeringly high. The tide of political nationalism has already brought with it a growing suspicion of things Western—including the missionaries who have planted the Church in Africa. Time to counter these suspicions is short.

—DOM PLACIDE PERNOT, O.S.B.

Mass at "The Village Where God Is Worshipped" in the Ivory Coast; Benedictine monks from Toumliline are attracting Africans to the monastic life

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The SOPHISTICATED SCALAWAG

Cyril Ritchard, a dashing song-and-dance man whose talents overflow in the theater, never suffers from ulcers. He simply wouldn't tolerate them

BY JERRY COTTER

ELEGANCE is a suspect word these days; rascality is not. Cyril Ritchard has managed to adapt both qualities in his style of performing, with extraordinary results. In an age of specialization, the Australian-born actor, director, and erstwhile singer has confounded the experts by spreading his talents over the entertainment spectrum with brow-raising versatility.

Known to millions of youngsters for his delightfully villainous "Captain Hook" in the stage and television versions of *Peter Pan*, Ritchard is equally at home in the polished precincts of a drawing-room charade, like *The Pleasure of His Company*, or directing a modern version of *The Marriage of Figaro* at the Metropolitan Opera.

Originally a song-and-dance man in Sydney, the six-foot, husky redhead, with accompanying freckles, has practically eliminated singing, since his voice now sounds: "like an excited growl, with my four good notes now whittled down to two. When I'm in good voice I sound like a sick walrus."

Ritchard's ready wit and distinctive manner mask a personality that is basically serious and decidedly energetic. The things that have counted most in his life—his Faith and his twenty-four-year marriage to the late Madge Elliott—are treated with the reserve of an intelligent and feeling individual. Acting is his lifework, but he has not felt compelled to accept all the soul-baring, publicity gimmicks so often associated with it. Unlike the rascality, Ritchard's sensitivity is not acquired at curtain time.

Once the appurtenances of a "Captain Hook" are donned, or the impertinent façade of a stage farce accepted, Ritchard becomes an urbane rascal or sophisticated scalawag second to none. The secret seems to be the fact that he enjoys his work. "I refuse to get ulcers. I just do my best and then never worry."

Acting on the premise that idleness is our greatest enemy, he gives the impression of being in two places at the same time. This system he finds "exhilarating," though it merely proves confusing to those who wondered how he managed to serve, simultaneously, as star-director of a Broadway comedy (*A Visit to a Small Planet*) and in Offenbach's *La Perichole* at the Met. The only logical explanation is that the theaters were a mere five blocks apart and that CR's standby was on hand in the event of breakdowns in either Ritchard or the traffic.

Cyril Trimnell-Ritchard, son of a Sydney hotel owner, set out to be a doctor but wound up as a chorus boy instead. He found the examinations in-

surmountable. His first day in the theater, he was singled out to be the dancing partner of the star, Madge Elliott. After one test, she turned him down, refusing to dance with anyone so inexperienced. A few years later, they were to become internationally famous as a song-and-dance team and, later, as masters of farce, satire, and comedy.

Many critics have remarked, with some amazement, at Ritchard's perfect enunciation, which "even Americans understand." Considering that a major part of his stage career was spent in England and Australia, it has been a subject of conjecture. Ritchard credits his impeccable style to the Jesuit professors at St. Aloysius College in Sydney. Their system was simple. "We had to place a one-inch pencil stub between our teeth and learn to speak over the pencil," he recalls. Some boys did swallow the pencils, but we all lost our accents."

After a few years in Australian musicals, Ritchard came to New York in 1925 with a dozen letters of introduction from Dame Nellie Melba. One of them won him a small role in a musical revue starring Elsie Janis and Walter Pidgeon.

Singing juveniles with Australian reputations were not much in demand at the time, and when Miss Elliott called him from London with an offer to co-star in a musical revue, he accepted. They became well known in Europe and beloved in their native land.

When they were married in St. Mary's Cathedral, Sydney, there were some "2,000 people inside and about 20,000 outside," recalls Cyril with a mischievous smile. "It was a small wedding, after a whirlwind courtship (fifteen years)." It did prove to be a happy and inspirational union. They worked together so successfully that they were known as "the Lunts of musical comedy," and, offstage, they were inseparable. A son, born to them twenty years ago, died at birth.

Before she died five years ago, Mrs. Ritchard was a patient in a Los Angeles hospital. Ritchard was starring on Broadway, and after every Saturday night performance, he would fly west to spend a day-and-a-half with her, then return for a Monday night show.

Friends tell of his daily routine in the months before she was hospitalized with a rare blood disease. He would attend early Mass, return to prepare her breakfast, and then rush to the theater for a rehearsal call. Her untimely death caused Ritchard to immerse himself in work with even greater intensity.

American audiences have an image of Ritchard created by his tremendously successful "Captain Hook" in Mary

Martin's hit. He took the sting out of Hook's villainy and replaced it with a comic exaggeration that even the children appreciated.

This, however, is only one facet of his talent. His particular forte in the years preceding, during, and immediately after World War II was Restoration Comedy. It was in this field that American playgoers again met him in 1946. He was Lord Foppingham in Vanbrugh's *The Relapse*, wearing a blond, marcelled, shoulder-length wig. In much the same drapery, he reappeared in a Congreve's *Love for Love*. He describes all this, with a sigh, as "my Mary Pickford period."

In more recent years, Cyril Ritchard has starred in, and directed, a dozen or more television plays, bounced over to the Metropolitan to stage and appear in some modern versions of old operas (Rudolf Bing requested Ritchard to say that he was the only performer ever hired by the Met in spite of his voice), impressed the critics in a variety of roles, and spent his spare time recording albums for the youngsters (*Alice in Wonderland* and *Mother Goose*), as well as for a more sophisticated audience (*Nonsense Verse* with Beatrice Lillie.)

He was the first person without any previous experience to stage a full-scale opera at the Metropolitan with permission, within limits, to cut the score and lyrics, revamp the humor or improvise new comedy, change the traditional singing styles, alter the tempo of the music, and design the costumes. His first venture was *The Barber of Seville*, and the result brought the usually reserved *New York Times* critic to comment: "This was the greatest night in thirty years of opera."

MUSIC is Ritchard's principal interest. It serves as a balance for his professional moods.

Currently, he is trying to convince the Metropolitan directors of a plan to translate into English the great operas of Italy, France, and Germany. His aim is to widen the range of opera to the American public.

"You know, this is the snob country of the world," he said recently. "It is supposed to be the greatest democracy, but there is more snobism in America than anywhere else, I think. It is just sheer nonsense to say that you won't get the best singers in the world to learn English. You will, if you say they won't get the job otherwise."

Acknowledged as an ingenious director, not only for his staging of opera, but for such Broadway successes as Shaw's *Misalliance*, *The Reluctant Debutante*, *The Pleasure of His Com-*

pany, *The Millionairess*, and *A Visit to a Small Planet*, Ritchard is partial to the comedy field.

"Laughter is God-given, and it is healthy. That's why I admire the English—they can laugh at themselves. The Russians, poor fellows, don't know how to," he feels. "One thing I miss in this country is laughter. There simply isn't enough of it."

The fact that he considers his back-breaking work load "fun" has seen him through a frenetic pace "without ever having taken even an aspirin." He deplores the current trend in our theater, especially among the younger actors, to take everything very, very seriously. He believes this is the reason that so few American players are successful in the art of high comedy.

He was particularly intrigued during the time he spent co-starring with Katharine Hepburn in *The Millionairess*. Though their dressing rooms were a mere three feet apart, neither he nor anyone else in the company was allowed to speak to Miss H. backstage. In a masterpiece of understatement, he says: "I frankly don't think this sort of thing is necessary."

At sixty, Ritchard looks at least ten years younger. Long years as a dancer, an hour's swim every day, and the self-discipline of hard work have kept him young, in appearance and spirit as well.

Financial security has never been his goal, and he is in little danger of achieving it. During the years he worked in England, ninety cents out of every dollar he made was taxed, leaving him with the "very pleasant prospect" of working out his remaining years in the theater.

For the future, Cyril Ritchard will be immediately concerned with the direction of a musical comedy, *One Shoe Off*, and starring in a musical version of *The Ghost Goes West*. Beyond that, he has but one interest, to play "Fagan" in a musical version of *Oliver Twist*!

One major event in Ritchard's life is left to friends to repeat. It concerns a young boy who appeared with him in *Peter Pan*. The lad was at the hero-worship age, and Ritchard became his idol. They became fast friends.

When Ritchard learned that the boy's father was out of work, he hired him as a backstage dresser and, when the show closed, took them with him on other assignments. During this time, the boy became impressed by Ritchard's devotion to his religion and his practice of it. In due course, the young man took instruction and was baptized. Cyril Ritchard was his godfather. Today, that young man is twenty, the same age as the son Cyril Ritchard and Madge Elliott lost at birth.

From "Life of Christ in Woodcuts," by James Reid ©



WITH A FLOURISH OF TRUMPETS

**Preaching the good news of the Gospel is a joyous
task proclaiming to men the meaning of Christ Crucified**

BY ROBERT O'HARA, C.P.

THE concluding chapter of St. Mark's Gospel gives us Our Lord's final commission to His Apostles: "Go into the whole world and preach the Gospel to every creature. He who believes and is baptized shall be saved, but he who does not believe shall be condemned." The word *preach* has become a technical, ecclesiastical word. It is associated with pulpit and surplice, with chant and incense, and, it must be admitted, sometimes with platitudes and boredom. This was not so as the word was used originally by the Master. Literally, the word meant herald. Our Lord commanded His Apostles to lift up their voices in market place, in assembly hall, in amphitheatre—wherever men gathered together—and, in the manner of heralds, to announce the "good news" of salvation.

The Apostles themselves, as would any Jewish audience, knew what the Master had in mind. A herald was a traditional functionary. They knew that Josaphat was King David's herald. In one way or another, a herald is described thirty-three times in the Old Testament. The office was similarly important in the world of Greek culture. Everyone knew that Hermes, or Mercury, was the herald of the gods.

It is true that we still have with us a related functionary in the person of a public auctioneer. We have memory of the town crier who walked our villages and towns in the not-so-long ago. But for the most part, the office is, in our day, but dusty pageantry. Those who saw the film of the crowning of Queen Elizabeth can recall that, long before the actual event, officials dressed like medieval heralds proceeded to the four quarters of the city and, with a flourish of trumpets, proclaimed to all the gentles and simples that on June 2, 1953 Princess Elizabeth would be crowned Queen of the Realm.

The Apostles, however, did not think that they were playing a part in a pageant. They were convinced that they were the authoritative voice of the King of Kings. Thus it was that on the first Pentecost, St. Peter, standing up before the people, "lifted up his voice and spoke out to them," as we read in the Acts of the Apostles. Later in the Acts we find that the Greeks understood the function that the Apostles were fulfilling when, at Lystra, "the crowds, seeing what Paul had done, lifted up their voice saying in the Lycaonian language, 'The gods have come down to us in the likeness of men.' And they called Barnabas Jupiter, and Paul Mercury because he was the chief speaker. Mercury, we have seen, was the herald of the gods.

The Apostles, therefore, regarded themselves as heralds. If we seek a typical example of what their heralding was like, we can turn to the Acts of the Apostles, in which we have handed down to us the substance of St. Peter's address on the first Pentecost. He pointed out that the Old Testament had been fulfilled in Christ, who was the Son of David; that He was approved by God in their midst by signs and wonders and miracles; that He was crucified at the hands of wicked men; that He was raised up and exalted by the Father. "Therefore," proclaimed Peter, "let all the house of Israel know most assuredly that God has made both Lord and Christ this Jesus whom you crucified." The inner core of the apostolic heralding is Christ Crucified. That truth is the heart of the matter.

We find confirmation of this in St. Paul's First Epistle to the Corinthians. Hearing that there had been strifes among them, he argues: "Was Paul crucified for you?" And he continues: "It pleased God, by the foolishness of our preaching, to save those who believe. For the Jews seek signs, and the Greeks look for wisdom; but we, for our part, preach a crucified Christ—to the Jews indeed a stumbling block and to the Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God." He reminds them: "When I came to you, I did not come with pretentious speech or wisdom, announcing unto you the witness to Christ. For I determined not to know anything among you except Jesus Christ and Him crucified."

SIMILARLY, when word was brought to Paul that some converts among the Galatians were being influenced by false doctrines, he cried out indignantly: "O foolish Galatians! who has bewitched you before whose eyes Jesus Christ has been depicted crucified?" That is the translation in the Confraternity edition of the New Testament. The Knox translation reads: "has been exposed to view on his cross." It is difficult to capture the full dimensions of publicity expressed in the Greek verb. The word is frequently used to describe public notices, such as the notice of trials. We can see, then, that far from toning down the shocking fact of the Crucifixion in his preaching, he had given it all the publicity and emphasis he could command. He advertised the Crucifixion.

The Gospels, too, reveal the highlighting of the Passion in the apostolic preaching. Each of the Gospels devotes a major portion to the story of the death of the Son of God. For example, St.

Mark, who, according to tradition, has given us the preaching of St. Peter, devotes about one-fifth of the whole Gospel to the story of the Passion. It has been said that his "is pre-eminently a Gospel of the Passion." St. John, too, not only treats the Passion at length but also emphasizes that it was the hour in which the Son of Man was glorified. It is through His sufferings that He most dramatically revealed His love for His friends; it is through His sufferings that the world has been redeemed; it is through His sufferings that He has triumphed over Satan and won back the world to the Father.

There was a further element in the heralding of the Apostles. This factor is also set forth in St. Peter's first sermon. We read in the Acts that, on hearing Peter's discourse, "they were pierced to the heart and said to Peter and the rest of the Apostles: 'Brethren, what shall we do?' But Peter said to them: 'Repent and be baptized everyone of you in the name of Jesus Christ for the forgiveness of your sins. . . . And with many other words he bore witness, and exhorted them, saying: 'Save yourselves from this perverse generation.'" The apostolic preaching did not tell us that all we have to do is to cling to the historical truth of Christ's death for us. On the contrary, that truth should effect our conversion.

The preaching of the necessity of conversion had its historical roots in the work of the prophets. John the Baptist, in the dawn of the New Testament era, commanded: "Repent, for the kingdom of heaven is at hand." Our Lord, too, declared: "Unless you repent, you will all perish." Even before His death, He sent His Apostles forth and they preached everywhere "that men should repent." Subsequently, we find St. Paul defending himself and his ministry before King Agrippa, maintaining: "I was not disobedient to the heavenly vision; but first to the people of Damascus and Jerusalem, and then all over Judea and to the Gentiles, I set about declaring that they should repent and turn to God, doing works befitting their repentance."

It would seriously diminish the impact of the apostolic message if we were to understand, by the penance and repentance it invoked, only its negative aspects, the turning away from evil. The penance demanded by the preaching of the Passion includes all the harsh things associated with asceticism, but it is not confined to such things. The penance, the *metanoia*, demanded by Our Lord and the Apostles called for a complete change of life: it comprised not only a rejection of sin but also a change of heart, a change of mind, a

new view of life's goals summed up in a total commitment to God.

In our time, the herald as an historical dignitary has gone from the scene, together with vanished courts and kings and storied pomps. The very word has lost much of its power and spell. Be that as it may, the apostolic heralding has lost none of its power in our world. Just as Paul made the Crucified real in thunderous words, the Crucified is proclaimed to our world, advertised with new efficiencies. Through press and picture, through radio and TV, the "good news" is carried to wherever there are people to hear.

NOW AS in the olden time, Liturgy proclaims "the death of the Lord until He comes." Daily at Mass, as did our brethren across the centuries, we offer to the majesty of the Father "a victim perfect, holy and spotless, the holy bread of everlasting life and the chalice of salvation . . . in memory of the blessed Passion of the same Christ, Thy Son, Our Lord." Season by season, we live the liturgical year and know that it is nothing if not a lengthy commemoration of the Passion.

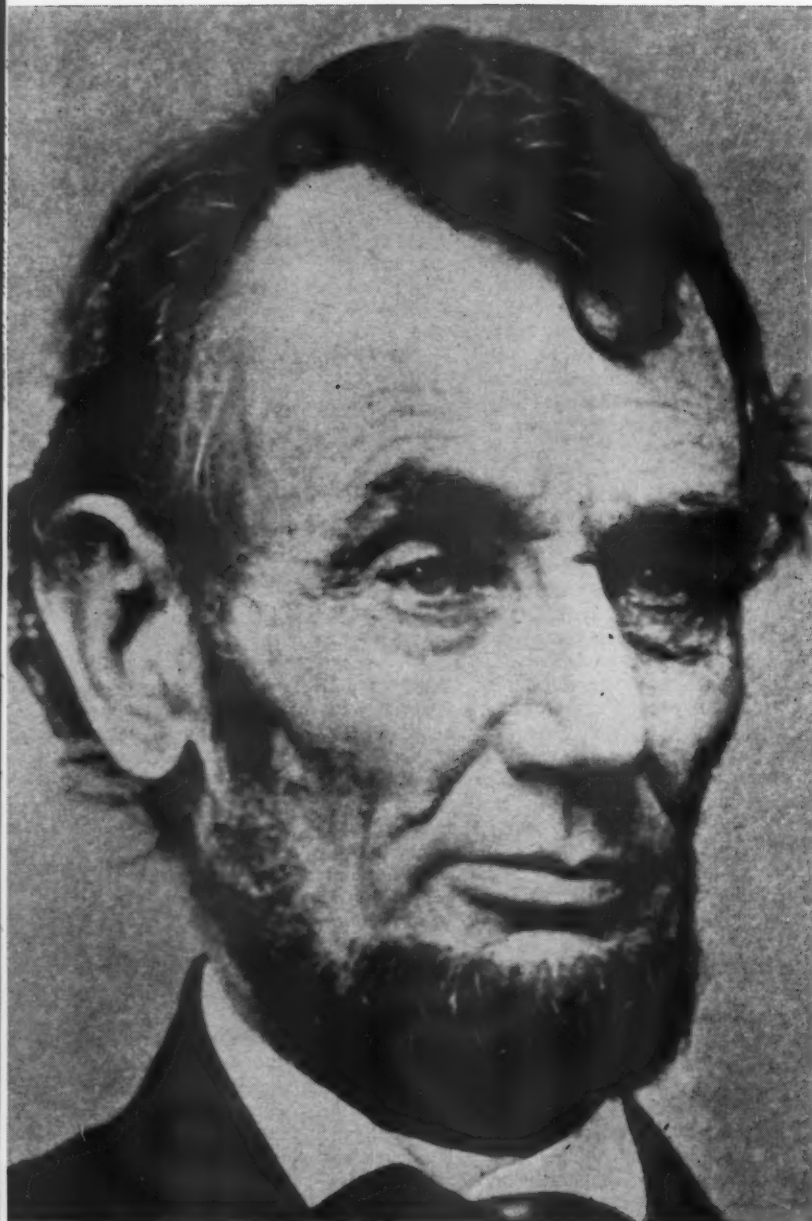
Truly we, too, know, as did the first audience to listen to Peter, that "God has made both Lord and Christ this Jesus Whom" they and we have "crucified." Our immediate concern is to make sure that the heralding of this truth pierces us to the heart and shocks us into a new awareness and a new life. There are those who go so far as to call ours "the post-Christian era."

Moreover, men who, because of their numbers and their wisdom, cannot be ignored warn us that one of the great spiritual dangers of our age, if not the greatest, is a tendency to conformity. They point out that we are being subjected to a constant pressure to identify ourselves with a manner of living that is not basically spiritual. It is true that there are more Americans affiliated with religious groups than ever before in our history, but there are those who tell us that in this we have "shadow without substance," a manifest interest in "the religion of God rather than the God of religion."

When we hear, therefore, across the ages the voice of the Apostle proclaiming Christ and Him Crucified, let us also obey the ringing injunction: "Be not conformed but be transformed in the newness of your mind." Let us look at the Cross. And may what we see there fill us with holy terrors and force us to identify ourselves with Him, with His sufferings and hurts as well as His mercies and glories.

Abraham Lincoln belonged to no church but had a profound faith in God and His Divine Providence

LINCOLN'S



Many people have written about Lincoln's religious views, and their explanations and interpretations have been various. Some have even called him an "infidel" and "freethinker."

But Lincoln's own words are the best evidence of his profound and simple faith in God and His Providence and of his increasing dependence on God's wisdom and mercy as the crisis of war deepened.

Because Lincoln never feigned to be anything he was not, and because he had a genius for stating his beliefs clearly and beautifully, we may safely place a greater reliance upon his words than perhaps those of any other great American. Certainly, his own expressions are a truer revelation of his mind and heart than the interpretations and conclusions of either his friends or his enemies.

At a period when he was troubled and irresolute about his courtship of Mary Todd, and otherwise dispirited, Lincoln wrote his friend Speed on July 4, 1842: "Whatever He designs He will do for me yet. 'Stand still, and see the salvation of the Lord' is my text just now."

During his first campaign for Congress, Lincoln was called an "infidel," to which accusation he made this reply in August, 1846:

"That I am not a member of any Christian church is true; but I have never denied the truth of the Scriptures; and I have never spoken with intentional disrespect of religion in general, or of any denomination of Christians in particular. I do not think I could myself be brought to support a man for office whom I knew to be an open enemy of, and scoffer at, religion. Leaving the higher matter of eternal consequences between him and his Maker, I still do not think any man has the right thus to insult the feelings and injure the morals of the community in which he may live."

A few days after his election to the Presidency, in November, 1860, Lin-

S Faith in God

Lincoln spoke to the Senate Inauguration Committee of his "gratitude to my countrymen," "distrust of my own ability," and of his "firm reliance on the strength of our free government and the ultimate loyalty of the people to the principles upon which it is founded, and, above all, an unbroken faith in the Supreme Ruler of nations."

Lincoln concluded his magnificent Farewell to the Citizens of Springfield, Illinois, February, 1861, in these fervent words:

"I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

Before reaching Washington, Lincoln addressed the New Jersey Senate on February 21, 1861, and, in referring to the perpetuation of the Union, said:

"I shall be most happy indeed if I shall be a humble instrument in the hands of the Almighty and of this, His almost chosen, people for perpetuating the object of this great struggle."

The will of God must have often been in Lincoln's thoughts during his Presidency. In September, 1862, he wrote to Mrs. Eliza P. Gurney:

"In the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out His great purposes, I have desired that all my works and acts may be according to His will, and that it might be so, I have sought His aid; but if, after endeavoring to do my best in the light which He affords me, I find my efforts fail, I must believe

that for some purpose unknown to me He wills it otherwise."

During that same year, Lincoln again wrote out his thoughts on the will of God, apparently not for publication. But John Hay copied and preserved this meditation of 1862:

"The will of God prevails. In great contests, each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war, it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are of the best adaptation to effect His purpose."

As the war persisted and the havoc mounted, Lincoln, on March 30, 1863, issued a Proclamation for a National Fast Day, in which he said:

"It is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in Holy Scriptures and proven in all history, that those nations only are blessed whose God is the Lord."

Shortly after the Battle of Gettysburg, Lincoln said, according to General Daniel V. Sickles:

"I knew that defeat in a great battle on Northern soil involved loss of Washington. . . . I went to my room and got down on my knees in prayer. Never before had I prayed with as much earnestness. I wish I could repeat my prayer. I felt that I must put all my trust in Almighty God. He gave our people the best country ever given to men. He alone could save it from destruction. . . . I prayed that He would not let the nation perish. . . . I felt that my prayer was answered. . . . I had no misgivings about the result."

In a letter to Speed in 1864, Lincoln referred to the Holy Bible in these words:

"Take all of this book upon reason that you can, and the balance on faith, and you will live and die a happier and better man."

And finally, a few weeks before his death, Lincoln once more revealed his deep faith in God, when he said:

"The Almighty has His own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come: but woe unto that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense come, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled up by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

BY RALPH L. WOODS

TELEVISION & RADIO by John P. Shanley

When the Perry Como show was switched from Saturday to Wednesday night in the fall of 1959, there was considerable skepticism about the program's chances for continued success.

As a Saturday night attraction, the hour had been a favorite in many family circles. Younger children, occupied with homework or retiring early during the week, were free to watch, and their parents, who watched with them, were pleased with what they saw. The Como formula was designed for widespread audience appeal. There was no violence, the music was pleasant, and the comedy was wholesome.

The change to Wednesday nights, therefore, represented a risk, but there were impressive compensations. Como signed a two-year contract with a new sponsor, Kraft, that was reliably reported to represent a \$25 million transaction. For this staggering amount of money, the star was to be responsible for all his subsequent shows. Through his own corporation, Roncom Productions, he was to hire and pay for guest stars, musicians, singers, writers, and the army of executives and technicians involved in each of his programs.

Kraft was satisfied last year, but Como wasn't, and this year Goodman Ace, the chief writer of the program during its Saturday night period, returned to the fold. Ace, a gifted humorist known in radio days for his program *Easy Aces*, in which he delivered sardonic comments on the malapropisms of his wife Jane, has been regarded for many years as the best comedy writer in broadcasting. He rejoined the Como show with four assistants, Slemma Diamond, Jay Burton, Frank Peppiatt, and John Aylesworth. The budget for Ace and his aides is reported to be \$17,500 a week.

A further indication of the stratospheric economics involved in putting together the weekly show can be found in the case of Nick Vanoff, the program's producer. Once he worked as a "card boy," holding cue cards. Now, as its producer, he is paid \$2,000 a week.

In the frenzied battle for TV ratings, it has been necessary for network variety programs to seek sure-fire, audience winners each week. The Como show is no exception. A spokesman told me recently that it was not unusual for a guest star appearing on a show to receive \$20,000. The average cost of a single Como production is about \$280,000. The source of this figure, an executive long involved in show business, had this to say:

"Of course it's a tremendous amount of money, but it has to be that way in a competitive market such as we have in TV these days. You have to spend in order to compete. If we tried to cut corners, we'd be dead in a hurry. There are two ways of looking at it. You can say that it's a great waste of money for a one-night stand. But you have to remember that it entertains millions of people, gives employment to many artists and technicians, and provides the Government with a substantial amount of income tax."

Perry's Secret. Anyway, the show has been enjoying high ratings this season. A combination of factors is responsible: Como's pleasant personality and singing style continue to reflect that magical

PERRY COMO'S MAGIC



quality he beams through the airwaves. The deft comedy touches provided by Ace and his crew have restored a sparkle that was missing from the program last season.

A calculated policy of including vocalists popular with teen-agers has gained the loyalty of many of the nation's youngsters. One of the highest ratings of the season was registered just before the Christmas holidays on a program that included in its cast Betty Grable and singers Brook Benton and Brenda Lee—both very popular with the younger set. The biggest attraction apparently was the fifteen-year-old Miss Lee. Her singing style is awkward and tuneless as far as many adults are concerned, but she represents the kind of music that is having a vogue with young people.

Another attraction this season has been the formation of a "family" of Como regulars who make brief appearances on most of the programs. They include Renee Taylor, a daffy comedienne, and Joey Heatherton, sixteen-year-old daughter of Ray Heatherton, for many years a popular singer and later the host of a children's TV show, *The Merry Mailman*. Miss Heatherton, who is a member of the program's choral group directed by Ray Charles, is a vivacious youngster with a promising future in show business.

Like most of the other programs now on TV, the Como show is pre-recorded on tape. It is shown in color and black-and-white. Como and his assistants are perfectionists. The telecasts often appear to be casually assembled, but they are the result of intensive effort.

A visitor to a rehearsal for the program at New York's Ziegfeld Theater gets a preliminary impression of unbridled chaos. In this respect, preparations for the show are similar to those in most television studios. The stage is cluttered with cameras, cables, booms, sound equipment, and an assortment of props. A dazzling galaxy of lights plays down on the set. As many as fifty technicians, stagehands, and production men may be milling about in apparent disorder. Over the intercom, the voice of the show's director, Dwight Hemion, who is located in a control booth on a lower floor of the theater, can be heard from time to time issuing instructions. Huge backdrops rise and fall at the rear of the stage in no apparent sequence.

Just Take It Easy. Somewhere near the center of all this activity is Como, attired informally in cardigan sweater, slacks, and sports shirt with no tie. He appears indifferent to the confusion that surrounds him. He may chat quietly with a member of his production staff or, when he is by himself, hum or whistle a tune, sometimes going into a little dance step.

But when the time arrives for a number to be rehearsed, Como takes over. If something goes wrong, he displays none of the temperamental reactions characteristic of many other stars in a similar situation. Perry Como, however, is not just an amiable cipher.

If an orchestration by Mitchell Ayres is too loud, soft, fast, or slow, Como will request that it be changed—and it is. Sometimes, when a series of miscues has generated tension among the production crew, Como will improvise a remark about Frank Gallop, a lean man with a mournful voice, who is the program's announcer and the subject of many

quips on and off the air. This interrupts the rehearsal, but restores the air of easy informality.

The script for the program has previously been written and then discussed and approved by Como and his key associates. One unwritten Como rule prevails here: there will be no suggestive or off-color material.

A New Ambition. Como responds graciously to sensible questions about his family—his wife, Roselle, and their children, Ronnie, twenty-one years old (a senior at Notre Dame University), David, fifteen, and Terri, fourteen. Prolonged questioning about his private life, however, does not please him. He makes no secret of his Catholic faith, but he does not believe that his religious activities should be a matter of public discussion.

Harry Sobol, an experienced publicity man who represents Como, recalls the time when he discovered that Perry had been named a Knight Commander of the Holy Sepulchre by Pope Pius XII. "I didn't find out about it until two days after it happened, when the Associated Press called to ask me about it," Sobol says.

It has been reported that Como is planning to go to Switzerland, perhaps when the present television season ends, to appear in a film, *The Great St. Bernard*. He would play the role of a humble monk in an Alpine monastery.

His ambition to try something new is significant. The forty-eight-year-old, former barber from Canonsburg, Pa., doesn't give any direct indication that being the boss of a weekly television extravaganza is a crushing responsibility. But he may laugh, look in the direction of the studio stage, and say, "That's the show for this week. Now I wonder what we'll do for the next one." He gives the impression that he will welcome the day when he can escape from the television pressure chamber, leaving behind all worries about ratings, budgets, and other hazards of the business.

Churchill a Highlight. The American Broadcasting Company, which has made its greatest strides in recent seasons with Westerns and crime and comedy shows, is providing one of the best informational productions of the season on Sunday nights.

The network's series dealing with the life of Sir Winston Churchill is a brilliant report on modern history as personified by Britain's valiant, wartime Prime Minister. The momentous nature of events of the present century is dramatized compellingly in this record of crises, wars, and deeds of infamy and valor.

Based on Sir Winston's published memoirs, the programs cover many of the historic events in which he played a part. The highlights of the filmed telecasts occur, of course, in connection with his leadership of his people during World War II. Events such as the evacuation of Dunkirk, the Battle of Britain, and the crushing of Hitlerism are reviewed in absorbing detail.

Churchill's political philosophy sometimes was open to question. He could be a stubborn and cantankerous opponent on the floor of Commons and elsewhere. But he was a brilliant and eloquent leader of the forces of freedom when the shadow of doom lay over the world. He is a fitting and exciting subject for an extended television study.

Latin America's Only Hope

Christ chose the metaphor which best describes Latin America today. You cannot put new wine in old containers, He said, for as it ferments, it will burst the seams of the battered, leather flasks. The new wine of social change is fermenting from end to end of Latin America. It is the wine of hope for millions of the world's underprivileged: hope of food, clothing, shelter, knowledge, and a human and just way of life for their children. Only one possibility exists today of improving living conditions in Latin America: a rapid and radical transformation of its economic and social institutions to bring them in line with the principles of Christian social teaching. Such is the message given to *THE SIGN* by Bishop Manuel Larraín, first vice-president of the Bishops' Committee of Latin America (CELAM), in an interview with Dr. Gary MacEoin, translated here from Spanish. Bishop Larraín, of Talca, Chile, is episcopal moderator of Latin American Catholic Action and a member of the preparatory committee of the lay apostolate for the Vatican Council. He has long devoted his great abilities to encouraging lay participation in the Church's work in Latin America. Dr. MacEoin is the representative of the International Catholic Press Union at the United Nations, editor of the Spanish-language magazine *La Hacienda*, and a lecturer at Columbia University. Lawyer, Spanish scholar, and author of several books, he has lived and worked in Latin America. He wrote most recently for *THE SIGN* on Castro's Cuba.





Bishop Manuel Larraín,
of Talca, Chile:

"Nothing is so urgent as
land reform"

Your Excellency, on a broad level, what is Latin America's greatest need?

A better sense of social justice, a social and economic order to enable everyone to live on a human level and thus be in a position to develop to the full his Christian vocation.

You must understand that a great proportion of all Latin Americans can neither read nor write. Infant death rates in many countries are four, five, and six times those of the United States. In most countries, the consumption of animal fats is a fourth of that of the United States. A greater number of the people live in hovels that are not fit for human beings. Current construction meets only one-third of the additional needs created by the growing population.

What specific situation most urgently needs correction?

Nothing, absolutely nothing, is so urgent as an improvement of the rural population's standard of living, an improvement which includes a more equitable distribution of the land. As long ago as 1953, I told the Catholic Rural Life Congress at Manizales, Colombia, that against the Communist call to abolish ownership, we must raise the slogan: "Every man a property owner." We cannot afford to forget the lesson of history. Wherever Communism has entered, it has ridden on the shoulders of a discontented peasantry.

What makes the solution of this problem so difficult in Latin America?

Many different complications occur in different countries, but I think I can point out some of the more generalized ones.

First of all, two distinct evils exist, concentration of huge areas in the hands of a few and excessive fragmentation. Half of all Latin American farm land is in estates of over 15,000 acres, while much of the rest is split into tiny parcels which provide barely enough food to keep their owners from starving.

Then there are the social and human elements. Latin American society has traditionally been a city



PHOTOS BY ED LETTAU

Dr. Gary MacEoin and Bishop Larraín, two experts on Latin America

"TO TRY TO AMERICANIZE US CAN RESULT ONLY IN BITTER FAILURE"

society. Nearly half of Uruguay's population lives in Montevideo, one-third of Argentina's in Buenos Aires, and one-fourth of Chile's in Santiago. The peasant lacks money, education, and political influence. Our economies are rural, yet they make little provision for the peasant. Only the recent growth of social consciousness has made us begin to recognize this inequity.

Finally, land division by itself can solve nothing. Education, health, sanitation, a sense of dignity, and working capital, all these things must accompany it if we are to see the growth of a rural middle class.

You speak of widespread neglect of the peasant. Is it not true that many Latin American countries have long had highly developed social legislation?

Yes, that is true. At times, we are even ahead of you in the United States in terms of family allowances, unemployment- and separation-pay, vacations, retirement pensions, and so on.

But there is one crucial limitation. Such laws reach only the middle-class and factory workers in the cities. They consequently help only a minority. The vast majority of country workers are outside their benefits.

What has the Church in Latin America been doing to improve these undesirable social conditions you describe?

Let me begin to answer at the general level. On innumerable occasions, and with increasing frequency and vigor in recent

years, Latin American bishops have denounced the injustices and stressed the urgent need for basic reforms.

"A serious sin and the greatest danger of our times" were the words used in the collective pastoral of the Latin American Bishops' Council (CELAM), after their meeting at Fomeque, Colombia, a year ago, to describe the underdevelopment and hunger suffered by two-thirds of Latin America. Catholics, they added, must dedicate themselves to ending the huge economic and social differences which divide our people.

Many bishops have stressed, and continue to stress, the obligation to pay just wages, the need to extend social legislation to all who need its benefits, and the national obligation to raise the living standards of our poorest citizens. I think immediately of three collective pastorals of the late Cardinal Caro, a man with a profound social sense; of a collective pastoral of the bishops of Peru in 1959; of a pastoral of the Archbishop of Lima two weeks ago; of the Archbishop of Guatemala's impassioned declaration in 1958 that "the measure of divine justice cannot continue to bear this iniquitous exploitation"; of the recent pastoral of the bishops of Colombia backing the land reform project now before Congress in that country.

The official position of the Church is accordingly quite clear. But to what extent is the Church equipped to make her viewpoint felt? What I want to say is, what conditions favor the Church's program to reform society?

I think that the answer could not be quite the same for any two countries. But there are basic, favorable conditions everywhere, of which I can single out four:

1. A profound faith in the soul of the people which goes back to the evangelization, several centuries ago, by our great missionaries.
2. A deep sense of charity, which expresses itself in ready giving and mutual help among all our people, and particularly among the very poor. With this I would couple, as an expression of the same spirit, an outstanding hospitality.
3. Deep and solid devotion to the Blessed Virgin. The confidence of the people in Mary, expressed in so many ways and under so many beautiful regional titles, is not something superficial. It is rather an integral element in their faith.
4. An extraordinary development of Catholic Action and the lay apostolate in the past twenty-five years.

What are some of the important steps the Church has taken to put her program into effect?

Let me start with the rural-life conferences, for the conception and development of which we owe a debt of deepest gratitude to Msgr. Ligutti of the United States National Catholic Rural Life Conference. We have held three of these, at Manizales, Colombia, at Panama, and at Santiago, Chile. Such meetings focus attention on rural needs, define concrete action programs for the leaders of society who must translate the principles into institutions, and help to form these leaders as Christian social actionists.

Remarkable work has been and is being done by Rural Cultural Action in Colombia, headed by Msgr. Salcedo, who is best known for his pioneering work in teaching literacy by radio. From a modest start, Radio Sutatenza has grown into a powerful network not only teaching literacy to the peasants but also instructing them in agricultural techniques, homemaking, and health. To provide reading matter for

the new literates, it now has a fine, weekly newspaper with a circulation of 80,000 and the biggest pamphlet-printing plant in South America.

In Chile, we have a major organization pursuing similar aims, the rural education institutes. Community development is the specific object of this movement, and we already have eight institutes training leaders for rural communities. Ninety graduates of these institutes are engaged as full-time, extension workers. In addition, students from Peru, Bolivia, and Uruguay have been trained to work in their own countries.

Can you indicate some of the problems which such organizations have to tackle?

More equitable land distribution, combined with improved economic and social conditions for the rural dweller, is, as I said earlier, the first problem of all Latin American countries. It is so vast that no over-all solution is possible without government intervention. But we can help, and are helping, to create an emotional climate to favor national action.

In the meantime, we can advance in modest ways. In Brazil, for example, Msgr. Helder Camara has inspired a most interesting and promising program for better land distribution. I am confident he will quickly find imitators.

Then there is the question of credit, one of the primary needs of the rural middle class which is just beginning to emerge. Here, the main hope seems to be the credit union. In Chile, we have formed some Rochdale-style credit unions, and the results are most encouraging.

Earlier you mentioned, as a positive factor in the situation, the extraordinary growth of Catholic Action and the lay apostolate. Can you develop this point?

Yes. Catholic Action involves the layman as a formal member of some Church-directed, group effort. The lay apostolate describes his more general vocation, as a member of the temporal order, to be that of seeking Christian solutions for the technical problems that beset human society, what I might call socio-economic action.

It is this second, broader apostolate that is mainly concerned with the transformation of society about which we have been speaking. And here our attitudes in Latin America are undergoing rapid evolution. The clergy is becoming more aware that without the laity its action is truncated and incomplete; the laity realizes that without union with the priest its action is not efficacious.

I will not deny that, in terms of organization, the Communists have in many places been much more active than we are. But that is changing. We are advancing rapidly, and we have the advantage that only we offer a social program acceptable to Latin Americans. Many clutched at the Communist solution out of sheer desperation. Now that we are actively in the field offering a human alternative, the Communists are losing ground. There are not two alternatives for the Latin America of tomorrow. As I already said, there is only one: to transform economic and social institutions so as to bring them in line with the principles of Christian social teaching.

Finally, what can we in the United States do to help effect this transformation?

First, I would say we and you must try to achieve a better understanding of our mutual problems. People on both

sides of the Rio Grande have much to learn and much to unlearn about each other, and this is true of Catholics as well as of other members of our two culture groups.

This need is very evident in regard to the many admirable activities already being carried out in our countries by your State Department, by Point Four, by the great nonprofit foundations, by UNESCO, by the technical assistance programs of the United Nations, and so on. To achieve the good they propose, they must always keep clearly in focus our background, our culture, our religion, and our historical experience. To try to Americanize us, or to laicize us, can result only in costly and bitter failure.

Would you include in these comments the specifically Catholic activities which are being conducted, or planned, for Latin America in this country?

In principle, yes. Latin American Catholicism, like the society in which it flourishes, reflects different historical and cultural factors. It must perfect its own spirit, not attempt to transform itself according to the spirit of a different society.

In practice, I think I can say that the problem is far from acute. There is a great and growing awareness among the missionary priests, Brothers, and Sisters from the United States, now numbering several thousands, who are devoting their lives to helping us in Latin America, of the need for cultural accommodation to make their sacrifice fruitful. We recognize this and are grateful for it. And I can say the same of the splendid, lay mission groups, like the Grail, the Association for International Development, and the Lay Mission-Helpers Association.

We are, of course, immensely encouraged by the enthusiastic reaction here to Pope John's appeal for papal lay volunteers for Latin America. (See p. 41) Father Considine of Maryknoll, an old Latin American hand, is giving this program high priority as head of N.C.W.C.'s recently created office for Latin America. Here is a challenge and an opportunity to which I am sure your Catholics will react with typical generosity and creativeness.

Without wishing to involve you in our domestic politics, may I ask if you have any comment to make on our recent elections?

I have long been known as a protagonist of closer cooperation between all the nations of our hemisphere, and I think I can say that we envy the maturity with which you can air your differences and then accept the verdict of the ballot boxes. It is an example to all of us.

I am confident that the new administration will tighten still more the bonds that bind us. In this connection, I was particularly pleased at Senator Kennedy's remarks when announcing his choice of Secretary of State. It was his hope, he said, that United States foreign policy will be identified in the minds of the people of the world as a policy that is not merely anti-Communist but rather for freedom and that not only seeks to build strength in a power struggle but also is concerned with the struggle against hunger, disease, and illiteracy, the struggle that looms so large in the minds and the lives of the people in the southern half of the globe.

We in the southern half of this hemisphere understand these words and are grateful for them. I can assure you we shall be willing partners in the pursuit of such goals, in striving to win for ourselves and all peoples peace, freedom, and social justice.



Substitutes for Faith

BY KILIAN McDONNELL, O.S.B.

THERE IS A supposition abroad, by no means unfounded, that people cannot resist religious crusades.

People have a surprising interest in faith, so the supposition runs, and their zeal in its behalf is in direct proportion to the vagueness of its content. To interest the public, the crusade should be presented in terms of faith, without getting too specific. The man who keeps repeating the word "faith" without defining its content, this theory concludes, will have more disciples than are comfortable for one master to have.

Auguste Comte, the nineteenth-century philosopher who rejected Christianity and substituted a religion of science, borrowed heavily from the Catholic vocabulary. His religion of science had its pope, priests, dogmas, sacraments (nine of them), consecrations, and even a rite of canonization.

Few are likely to be deceived by Comte's blatant, scientific atheism merely because he uses religious labels. But what Comte did badly others have done well. Some in utter sincerity and others with dubious intentions have presented their crusade in vague terms of faith. They avoid Comte's mistake of being much too specific and of using too many religious terms.

There has been a long tradition of conceiving our national destiny in terms of faith. In the early history of our country, the mission of America to bring the truths of democracy to a corrupt Europe was spoken of as a divine election. For this, God had singled out and chosen the United States. Its mission was not only religious; it was messianic. We were not only to preach salvation through democratic procedures to the world, but the United States was both the long-awaited Messiah and the New Jerusalem, the New Kingdom of God.

Walt Whitman, high-priest poet of the faith, celebrated its ultimate triumph in what many believed to be deathless verse. He did not hesitate to prophesy the coming of a "Redeemer President."

"Whenever the day comes for him to appear, the man who shall be the Redeemer President of These States is to be one that fullest realizes the rights of individuals."

There was a marked inclination to believe that the cause of America was identical with the cause of God; what was good for America was good for God. The implication was that without American democracy there would be no ultimate salvation. The faith that justifies is faith in America. It is this faith alone that saves.

There is an element of truth in all of this. We are justly proud of our democratic processes; we love our country and are willing to die for it. But we are not to erect our patriotism into a new faith, as though it were America who saves and she alone we must adore. Our national destiny is great, but it is under God.

Alongside this cult of America, or rather the same cult in a diminished form, is the cult of democracy. In 1840 an obscure citizen, George Sidney Camp, wrote a volume called *Democracy* in which he gave expression to its essential mood. "Faith," he wrote, "is as necessary to the republican as to the Christian, and the fundamental characteristic of both." This restrained expression of the cult of democracy becomes much less restrained, and our own day has seen it become unmistakably explicit. In 1952, J. Paul Williams wrote: "Governmental agencies must teach the democratic ideal as religion . . . (the) primary responsibility for teaching the democratic ideal as religion must be given to the public school." Writing in the *Saturday Review of Literature* in 1951, H. M. Kallen says that "for the communicants of the democratic faith it (democracy) is the religion of and for religions." Mordecai M. Kaplan asserted that "the religion of the American majority is democracy." A report from a conference of top educators and researchers sums up the creed to which the cult of de-

mocracy adheres: "A working democracy would be modern religion at work. . . . If we really set to work to integrate the values which we recognize as democratic values in life, we will have done the religious job."

The public utterances of President Eisenhower, a man of deep sincerity and great moral stature, are in the same tradition, though they are less explicit: "I believe in democracy." "A democracy cannot exist without a religious base." "Free government is the expression of a deeply felt religious faith."

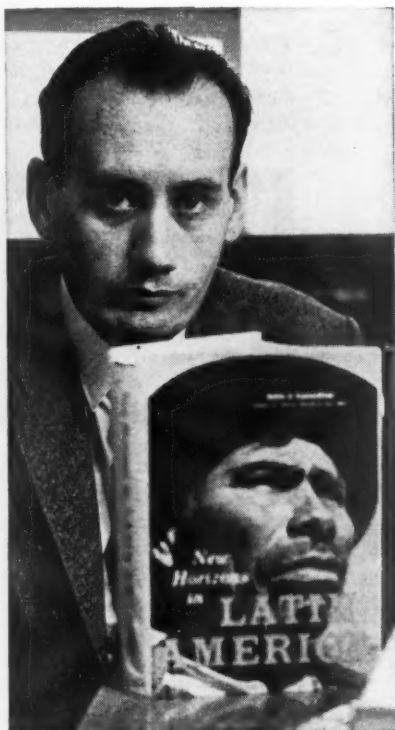
Sometimes we are asked to center our religious aspirations not around the democratic ideal in the abstract, but around public education as the expression of the democratic ideal. Mrs. Agnes Meyer, wife of the publisher of the *Washington Post*, declares herself in agreement with Henry Steele Commager's belief that "public education has become the American religion. . . . The schools are the noblest manifestation of the religion of the Constitution."

FINALLY there is the cult of faith in faith. Newman noted that "for some, faith . . . is rested on as the end of religion instead of Christ." As a result we end up "contemplating ourselves instead of Christ." Those who belong to this tradition have faith not in God, not in religion, but in faith; they profess faith in faith. Daniel Poling tells of his practice of "saying in the morning, 'I believe.' Those two words, with nothing added." Louis Binstock writes that "the storehouse of dynamic power on which you may draw is faith. Not religion . . . not God, but FAITH." This faith has no content and no meaning and is a commitment to no person or cause.

Where do we go from here? If our God is neither democracy, nor public education, nor faith in faith, what is? It is no earthly truth to which we adhere, no human person to whom we commit ourselves, but Jesus Christ, both Truth and Person.

About two hundred American lay missionaries are now working abroad.

Trained laymen by the thousands are needed in Latin America, Africa, and Asia, not only as pastoral aids but as experts in technical fields. Now a special drive has started to enlist Papal Volunteers for Latin America. This program is explained below, and on the next two pages are profiles of three more lay missionaries



David O'Shea

THE SIGN'S PEOPLE OF THE MONTH

DAVID O'SHEA

David O'Shea, thirty-six, is national secretary of the new Papal Volunteers for Latin America (PAVLA). These are men and women specialists who will help native Catholic leaders restore the Latin American Church to its ancient vigor. The Pontifical Commission for Latin America is urging Catholic groups in the United States to rally whole teams of competent lay persons, and much of the gap-closing falls to O'Shea, a onetime RAF radar man.

O'Shea, of the Kerry O'Sheas, is an old hand at export and import in the lay apostolate. British-born, he first came to the United States in 1951, as a Young Christian Worker, to the World Youth Assembly at Cornell. He stayed on to help organize YCW's in Detroit and Chicago. In 1956, he teamed up permanently with another organizer, Rita Joseph, of New York and *Jubilee's* editorial staff. The O'Sheas and their son live in Chicago, where he has been executive director of

the Catholic Council on Working Life and executive assistant to Chicago's Catholic Action Federations. In 1959, he helped organize the First National Lay Mission Conference, which drew more than five hundred earnest participants to Chicago. After the Pontifical Commission issued its Latin American muster from Rome last year, Father John J. Considine, M.M., director of the N.C.W.C. Latin American Bureau, turned to O'Shea. The recruitment of volunteers will begin February 15. Inquiries should be sent to O'Shea at 720 N. Rush Street, Chicago 11, Illinois.

Papal Volunteers will include single men and women between twenty-one and forty-five and, in some cases, married couples. They must agree to serve abroad at least two years. Each must have already mastered a particular skill or profession.

Training and travel expenses will be provided by sponsoring groups; in Central and South America, the volunteers will be sustained by national PAVLA centers. A team could consist of, for example, architects and engineers aiding a community development or a group of teachers working among university students or guiding Catholic teachers in public schools. O'Shea hopes the first United States volunteers will be ready by next October.



Debora Schak



Jim Lamb

DEBORA SCHAK

Debora Schak, of the Grail Institute for Overseas Service, is home from Hong Kong and trying to put the *a*'s and *an*'s and *the*'s back into her English. Her life at China's edge has been so intense that she now thinks in Cantonese. Her mission sent her to those parts of Hong Kong where very little English is spoken, where refugees from the Communist mainland keep pressing into the most densely peopled neighborhoods in the world. She worked in Hong Kong's Catholic Center, edited a biweekly for children in six Far Eastern languages, taught English and catechism, and, like Grail girls everywhere, demonstrated the Christ life for girls and women needing all kinds of help. "I suppose we shouldn't look for results," she said, "but we do actually see them. The Chinese come looking for Christ."

Miss Schak, thirty-six, first heard of the Grail movement while studying industrial chemistry in her native St. Paul, Minnesota. At the College of St. Catherine, she heard a lecture by a Grail girl and, after graduation, abandoned chemistry to report to Loveland, Ohio, for the Grail's fifteen months of formation and training. That was in 1944. For ten years, she served in Grail centers in Detroit, New York, and Philadelphia; then, she shipped out to join international Grail teams working in the Philippines, Viet Nam, Korea, and Hong Kong. In the crush of the British crown colony, she saw Catholics and Protes-

tants working closely together. Her person-to-person apostolate was so outgoing that she lost much of her own identity; she was in Hong Kong more than a year before a Chinese girl discovered she was an American.

Besides giving, she was also receiving. "Of course I want to lead them to Christ," she said, "but I also get much from them." Like the deep-seated, oriental habit of reverence, for instance. "I have been greatly enriched." Now home for a year, she was asked where to next. She replied, "Well, now that I speak very good Cantonese . . ."

JIM LAMB

Jim Lamb's purpose, as training director of the Association for International Development (AID), is to help form lay people who can bring Christian solutions to the problems of underprivileged peoples the world over. His current class consists of five married couples and three single men; they are teachers, agriculture specialists, social workers, librarians. They have come from all parts of the United States to a house in Paterson, New Jersey, for a year's study in spiritual life, leadership, ecclesiology, and Catholic social principles before they are assigned abroad. Limited by training space, AID has received thousands of applications since it began in 1957. That was also the year James Lamb, a high-school teacher, went on a vacation to Mexico.

Beating away from the usual tourist track, Lamb penetrated

into the Yucatan and met a group of lay missionaries helping the Mayas struggling against destitution and disease. He decided to stay. But he came home to River Edge, New Jersey, long enough to expend his savings on a two-ton truck loaded with supplies needed by the Indians. After a 3,600-mile drive, he settled down to starting schools, constructing buildings for the poor, and founding a Mayan youth community. Meanwhile, AID was getting under way under the direction of Gerald Mische, and Lamb signed up. Later he became training director "because we need more trained people."

Lamb is a graduate of Manhattan College, where he worked with CCD units in Spanish Harlem, and of Columbia University, where he took his master's degree in history. If you want to join his classes in Paterson, you had better bring adaptability, generosity in little things "which are sometimes the hardest," and a sense of humor. You will also hear plenty about the prior importance of the spiritual life in the vocation of a lay missionary.

ARLETTA HARTMANN

Of all the children Arletta Hartmann has taught since she became a teacher nine years ago, only one was white. Fresh out of Milwaukee's Alverno College in 1952 with a teaching certificate, she entered the federal service to teach Indian children in Utah and Arizona's Navajo country. When she read in a Catholic newspaper

that a bishop in Samoa needed lay teachers, off to Samoa she went. After two years in the South Pacific, she returned home to Milwaukee—and the Negro children of St. Benedict the Moor School. It was there that she pondered something she had encountered in Viet Nam while taking a long way home. She had come upon a group of smiling, young Catholic girls from several countries who were giving their entire lives to the Viet Nameese or whoever else needed them. They were called International Catholic Auxiliaries (ICA), and their United States training center was a short way down Lake Michigan, at Evanston, Illinois.

Since 1958, when Miss Hartmann rang the ICA doorbell, she has been undergoing the organization's three-year training program for nurses, teachers, catechists, secretaries, doctors, and other specialists who will join 200 ICA girls from many countries already on the job in Asia, Africa, and the Near East. Because she has already been a missionary teacher, she can also answer many of the questions ICA gets from young women considering the missionary life. One thing she is sure to tell them is the advantage of working in an organized, Christ-oriented team. As an "ex-free-lancer," she tells how she and her colleagues in Samoa agreed their work could have been more effective if they had come to the islands as a trained team. ICA and other lay mission groups, she said, developed the sense of community that helps each member over the rough spots they are sure to find at mission frontiers.

Later this year, Arletta Hartmann, thirty-three, will take an oath of fidelity to ICA's mission vocation—"Total Renunciation, True Charity, Constant Joy."



Arletta Hartmann

THE
SIGN'S
PEOPLE
OF THE
MONTH



Most Reverend
John King Mussio, J.C.D.
Bishop of Steubenville, Ohio



What is a Bishop?



The bishop: a decision to make

■ To explain the powers and obligations of a diocesan bishop—and to give a rare glimpse of his daily life—THE SIGN presents a pictorial study of Bishop John King Mussio of Steubenville, Ohio. As we see Bishop Mussio confirming, ordaining, planning, and mixing with his people, a sharply lined portrait of a ruler emerges—a ruler who speaks and acts with authority and gentleness, a ruler whose every effort is aimed at preserving the true faith and a high moral tone among his people. By viewing the actions of Bishop Mussio, we see more clearly that the supreme authority in a diocese resides, by the will of Christ, in the single personality of the bishop. The aloneness of his high position is compensated by his nearness to Christ.

A bishop in his diocese exercises the full power to carry out Christ's command to go and teach. A successor of the Apostles, he has received the grace that flooded their souls on the day of Pentecost. The dignity of his office, the respect accorded him, the splendor of his robes—all emphasize his

exalted position as a divinely appointed teacher, ruler, and sanctifier of men. It is the Pope who appoints him and it is to the Pope alone that he is responsible.

The teaching authority of a bishop is not confined to strictly spiritual and religious matters. It extends as well to social and economic fields where moral issues are at stake. Many community problems pertain to the moral order and cannot be declared outside the authority and care of the Church, Pope Pius XII noted in 1954. For example, the Church is greatly concerned with the limits of the state's authority, obligations of citizens, use of nuclear weapons, and the relationship of employers and employees. A bishop is responsible for the souls in his care just as a father is responsible for the welfare of his family. To discharge his obligation, a bishop must issue such commands as he deems necessary; his people must obey. Says Bishop Mussio, "The bishop of today must have for modern man the answer to what lies beyond the rocket's farthest flight."



Before Confirmation, the bishop quizzes children on catechism

He taps new soldier of Christ on cheek to signal battles ahead



He confirms ... and ordains

■ Just as the soul of the bishop has been infused with the Holy Spirit, so it is he who ordinarily transmits the Holy Spirit in the sacraments of Confirmation and Holy Orders. Both sacraments leave indelible prints: in Confirmation, a person is marked forever as a soldier of Christ; in Holy Orders, a man is united to Christ and given priestly powers that can never be taken away. Imposition of the bishop's hands is the signal moment in the reception of both sacraments.

At Confirmation, the bishop, with his mitre and crozier (the tall hat and staff that are symbols of his authority) prays that the Holy Spirit come upon those to be confirmed. He further asks that they may receive the seven gifts of the Holy Spirit. Then he places his hand on the head of each person and makes the sign of the Cross on the forehead with holy chrism (a mixture of olive oil and balm previously blessed). He says, "I sign you with the sign of the Cross, and I confirm you with the chrism of salvation, in the name of the Father and of the Son and of the Holy Spirit." He gives the person a tap on the cheek, as a warning that he must be prepared to suffer for Christ, and adds the words, "Peace be with you."

In the most solemn and essential part of the ordination ceremony, the bishop places his hands on the head of the young man who is becoming a priest and quietly calls down the Holy Spirit upon him. With holy oil, the bishop anoints the hands of the new priest and gives him a paten bearing an altar bread and a chalice containing wine and water, as a sign that he now has the power to celebrate Mass. Then the bishop and the new priest together celebrate Mass. At the end, the bishop again lays his hand on the head of the new priest and says: "Receive the Holy Spirit; whose sins you shall forgive they are forgiven; and whose sins you shall retain they are retained."

The bishop touches a man and he becomes a priest





Bishop Mussio gives pastoral message on local TV; diocese has weekly TV program

Teacher

■ Every bishop in charge of a diocese exercises a *magisterium*, which is the authority of the Catholic Church to teach. A bishop's teaching, though not infallible, should be heeded as the true doctrine of Christ, for he has been divinely commissioned to hand on doctrines and codes of conduct. Bishop Mussio believes that his prime duty is to take the teaching of the Church and interpret it so that the people of the Steubenville diocese will understand and accept it. Bishop Mussio speaks anywhere he has an opportunity "to propound the application of Christ's principles to the needs of our time." He has made forthright statements on political corruption, integration, censorship, and the modern breakdown of morality. He has pleaded for the spirit of "giving of self" as the clue to the solution of our modern sickness. Bishop Mussio is determined to spread the Word throughout his mining and coal community, which he considers a missionary territory because it is only 10 per cent Catholic. And so he has lately begun to give his pastoral letters on television. The bishop blesses TV because it gives him entrance to the homes of both Catholics and non-Catholics. If Catholics fail to utilize the power of TV, he says, "we have only to blame our mincing steps and arthritic thought processes."



With committee of lay advisers, the bishop examines blueprints for new building

Administrator

■ A bishop needs administrative ability, for millions of dollars worth of property is under his direction and he must plan ahead constantly—for example, by buying land for future use before it becomes prohibitively expensive. Bishop Mussio came to the new diocese of Steubenville fifteen years ago and subsequently opened a major and a minor seminary (an important reason why there have been a substantial number of ordinations—eighty-nine), a college, a rest home, a children's home, two hospitals, three high schools, thirteen elementary schools, and twenty-eight parishes.

The bishop checks new arena which diocese will provide for use of whole community





**Preparing for
a church ceremony**



**After ordination, new
priest blesses his bishop**



**Many dinners and events
are on his schedule**



**He presides at convocation
of College of Steubenville**



Friend of youth, Bishop Mussio frequently visits school proms; he once taught boy to dance

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ville

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**He believes in exercise
for physical fitness**



**Barber comes to the
bishop to save time**



**Reading in his
living room**



**He helps himself to
ice cream before bed**

Personal life

■ The personal life of no two bishops is the same, a fact that depends largely on the type of diocese he has. When Bishop Mussio, who was born June 13, 1902, in Cincinnati and received a Doctorate in Canon Law at the Angelicum in Rome in 1936, came to Steubenville, overtures were made to him by prominent residents to live in a big house on a hill. But the bishop chose to live in his chancery office, which he built downtown, "so I could stay close to the people." He adds, "My whole ministry could have been ruined if I had gone up on the hill." More than one salesman, confronted at the chancery door by a gray-haired, quick-moving clergyman dressed in the black cassock of a priest, failed to realize he was talking to the bishop. The chancery staff are under orders to bring any high school student who calls directly to the bishop. "A bishop," he says, "must learn to be close to young people and treat them as mature in their own phase of development. Through his understanding, he wins their acceptance and teaches them that a bishop stands in the place of Christ." Bishop Mussio has seen many students he befriended grow into strong lay leaders, giving valuable support to his programs. The bishop likes movies, playing the piano, and reads newspapers "to see who's getting married."



Bishop Mussio at prayer in his chapel. "I am conscious of the Light of the Holy Spirit; without it I would be scared to death of my responsibilities"

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THE SIGN POST

"The Sign Post" is an information service for our readers. Letters of inquiry should be addressed to "The Sign Post," c/o THE SIGN, Union City, N. J. Inquirers should identify themselves by giving name and address. Only the address will be added to questions, when answered, and this will be omitted on request. Anonymous letters will not be considered. Questions are answered in order of their reception and printed as promptly as possible. Questions are not answered by personal letter. Urgent cases of conscience should be referred to one's pastor or confessor.

Double Genuflection on Holy Thursday

Why do we genuflect on two knees on Holy Thursday, when visiting the repository? The Blessed Sacrament is not exposed but reserved in the repository, as in the tabernacle at other times.—ST. LOUIS, MO.

Holy Thursday is observed as the anniversary of the institution of the Most Holy Eucharist. After the Mass of the day, the Eucharist in the form of bread is placed in the repository for the adoration of the faithful. The double genuflection is the traditional way to manifest one's belief in, and devotion to, the Sacrament on the anniversary of its institution by Jesus. The greater solemnity of the anniversary calls for greater adoration.

Saint Brian and St. Kevin

One of our boys is named Brian, which is considered a saint's name. However, we have been unable to find anything about him. Another boy is named Kevin. We have read accounts of his life, but wonder why he is called saint, because he does not seem to have been canonized through the ordinary channels.—HARTFORD, CONN.

Blessed Brian Lacey was a Yorkshire gentleman, who was condemned to be hanged for aiding and abetting a Catholic priest, the Venerable Montford Scott, his cousin. Blessed Brian was informed against by his own brother. He suffered death at Tyburn, England, with several others, victims of the Penal Laws against Catholics. He is commemorated on December 10. (*Butler's Lives of Saints*, Revised.)

St. Kevin (Coemgen) was an Irish saint of noble birth and one of the patron saints of Dublin. He was educated by St. Petroc of Cornwall, then in Ireland, and by other holy men. He founded the famous monastery of Glendalough about the middle of the sixth century. In his old age, he retired to a hermitage where he died in A.D. 618. His feast day is June 3. He died before the formal process of canonization was introduced by the Church. Before this, holy men and women were regarded as saints by popular acclaim, with the support of the local Bishops, who exalted their approval of them by dedicating churches, shrines, etc., to them. (*Book of Saints*.)

A Man Called Peter

A non-Catholic told me that several of her Catholic friends told her that the moving picture *A Man Called Peter* was condemned by the Catholic Church because it was the life story of a minister, Peter Marshall. Will you please let me know how this picture was regarded by the Church?—SPRINGFIELD, N. J.

The Legion of Decency is the organ through which the moral evaluation of moving pictures is made for Catholics. *A Man Called Peter* was rated A-1 (Unobjectionable for General Patronage) by the Legion. On general principles, a picture would not be condemned simply because it was the life story of a non-Catholic minister. The list of current motion pictures and their moral ratings is published in Catholic newspapers and also separately for the benefit of subscribers.

The movie was reviewed in the May 1955 issue of THE SIGN. For your further information, I quote the following excerpts from the review:

"The ministerial career of Peter Marshall has been well publicized in eulogies to his work, his preaching, and his dynamic personality. *A Man Called Peter* is compelling and sincere. . . . The primary attraction here is for the Protestant audience, but the theme has been treated so skillfully that it emerges as an interesting study for those of every faith who have heard the Peter Marshall story."

Teresa Neumann

How is Teresa Neumann regarded by the Church?—GREEN BAY, LABRADOR.

The Catholic Church has not, to my knowledge, issued any formal statement about Teresa Neumann. Several Catholic authors have published opinions of her, pro and con, but the Church has maintained a prudent reserve, her usual attitude with mystical and preternatural phenomena.

Nails in Feet of Christ; Ending of Lord's Prayer

(1) A pamphlet entitled *Biblical Questions* by Fr. Bandas says emphatically that Christ was nailed to the cross with four nails in His feet. Yet the Passionist insignia, which St. Paul of the Cross received in a vision, has only three nails. How explain this difference? (2) The Protestant ending of the Lord's Prayer is "For Thine is the kingdom, and the power, and the glory." I read somewhere that it was written by a Catholic. Can you give information about its origin and use? Is it considered wrong for a Catholic to use this ending—for example, a Catholic child in a public school?—ROANOKE, VA.

(1) The number of nails driven into the feet of Jesus is a matter of dispute, but historical evidence seems to favor four nails. Three nails, however, were commonly used by painters and sculptors since the late Middle Ages. God, in granting visions to saints, adapts Himself to their preconceived

ideas in things that are accidental to the message He is giving them. Since St. Paul of the Cross was accustomed to the crucifixes of his day, he probably thought that Our Lord was fastened to the cross by three nails in His feet. The vision of Our Lord on the cross was the main thing, not the number of nails.

(2) The ending of the Lord's Prayer, "For Thine is the kingdom, etc.," is a gloss, or interpolation, to the original text inserted in the margin by a copyist and later incorporated in the text by another copyist. Most exegetes agree with St. Jerome that it is not found in the original texts. Nevertheless, it is used not only by Protestants but also by some of the Eastern Catholics. It is noteworthy that the most recent revision of the Protestant Standard Bible has dropped it from the text. Catholic children should be told that the phrase is not part of the Lord's Prayer and they ought not to say it. One wonders by what authority the Protestant version of the Bible is used in public schools. Are they supposed to be Protestant schools?

Since the Bible was copied by hand—a very laborious operation—before the invention of printing, it is true to say that the above gloss was incorporated by a Catholic copyist, very likely a monk, because this was the special work of monks. The preservation of the Bible, the works of the Fathers, and the pagan classics should be credited to these monks, sometimes termed "lazy monks" by enemies of the Church and the religious life. There would be no Bible today were it not for their noble efforts to preserve it.

Masons and Presidents U.S.A.

(1) Is it true that any Catholic who becomes a Mason is automatically excommunicated from the Church? One of our high-school teachers claims the prohibition is only a diocesan regulation and that many Catholics in Puerto Rico are Masons. (2) Is it true that every President of the United States was a Mason?—BELLEVILLE, N. J.

(1) It is true. The prohibition against joining the Masons and other similar societies is common law throughout the world. Diocesan laws may emphasize this universal law. It may be true that many Catholics in certain places defy the prohibition, but by so doing they are excommunicated.

(2) It is not true. Only thirteen of the Presidents of the United States have belonged to the Masonic Lodges, and one of these, Fillmore, recanted. The others were Washington, Jackson, Polk, Buchanan, Johnson, Garfield, McKinley, Theodore Roosevelt, Taft, Harding, Franklin D. Roosevelt, and Truman. It is a legend that only a Mason can become President. (*American Freemasonry*, Whelan, P. 5.)

Dr. Emmet McLoughlin

I respectfully request that information be provided with reference to one Emmet McLoughlin, whose second book was reviewed recently in the New York Times. He was called "the Franciscan priest who left the Church."—BRONX, N. Y.

Dr. Emmet McLoughlin, a Catholic priest and former member of an esteemed religious Order, refused to submit to the authority of his lawful superior—and as a consequence abandoned his religious institute. He had organized a hospital in Phoenix, Ariz., with the knowledge and consent of his superior. When the hospital was completed, he was named its superintendent. Though called St. Monica's, it was not a Catholic hospital, but a community institution.

In December, 1948, he was transferred by his Provincial Superior to another community of the same Order. Refusing

to submit, he publicly resigned from his religious family and also abandoned the priesthood. He remained as superintendent of the hospital but was suspended from all priestly functions. On August 13, 1949, he entered into a civil marriage with a divorced woman who had been the medical librarian at the hospital, now called Memorial Hospital. In so doing, he added to his other violations of his solemn obligations a most serious offense against his vow of chastity. Later he wrote two books to explain his position in an attempt to justify it.

Our Lord was betrayed by one of His Apostles. Judas has had many followers through the long history of the Catholic Church. Jesus foretold that scandals would come but added, "Woe to him by whom the scandal cometh!"

This unfortunate priest should be prayed for, that he may see the error of his ways before it is too late and the "night cometh, when no man can work." This sad occurrence is one of the reasons for contemplative religious, who offer prayers, penances, and sacrifices to the God of all Mercy and Justice, that He may turn the hearts of sinners, especially among the intimates of Christ, from iniquity to repentance.

Excommunicated Priest and Sacraments

May a priest who has been excommunicated still hear confessions and give Extreme Unction?—CANAL ZONE.

According to Canon Law (2261), an excommunicated priest may not lawfully administer the Sacraments and Sacramentals, with two exceptions. If the faithful request a priest who is under censure, but not declared so by ecclesiastical authority, he may comply with their request, especially when other priests in good standing are lacking; if he has been excommunicated by a declaratory sentence, he may give absolution only in danger of death, but if other priests are lacking, also the other Sacraments of the dying.

Saint Anthony

I was given a statue of a saint with a bald head and holding in his arms a small child and a book. Would this be St. Anthony? If so, please give a little information about him.—FAIR HAVEN, N. J.

The description fits Saint Anthony of Padua. He was born in Lisbon, Portugal, A.D. 1195. He first joined the Order of Canons Regular at an early age but later entered the Order of Friars Minor. He was clothed with the religious habit in the convent of St. Anthony at Coimbra in 1221 and assumed the name of Anthony in honor of the great hermit saint of Egypt. His desire for martyrdom took him to Africa, but illness and storm brought him to Italy, where he began his wonderful career as a preacher and worker of miracles. He died in Padua in 1231 and was canonized by Pope Gregory IX in the following year. In art he is often represented bearing the Christ Child in his arms.

He is appealed to by the faithful, when they are searching for lost articles. His feast day is June 13.

Adopted Children and Priesthood and Religion

I would like to know if an adopted son could become a priest and an adopted daughter could become a nun.—ILL.

It is not adoption that is an impediment to the reception of Holy Orders but illegitimate birth. The latter fact is an irregularity which can be removed by means stated in Canon Law. Religious sisterhoods usually, but not always, refuse entrance to a girl born illegitimately.

STAGE AND SCREEN

BY JERRY COTTER



Deborah Kerr, Dina Merrill, Robert Mitchum, and Glynis Johns in a scene from "The Sundowners," THE SIGN's selection as the most outstanding picture of the year

★ The Best of '60

At a moment when the reaction to the screen's excesses is at a peak, it is well to consider some of the truly worthwhile offerings released during 1960. Just as we all readily deplore the descent into the depths, we should be enthusiastic about the genuine accomplishments of the year.

Any list of "bests"—be they movies, books, or bright sayings—is of necessity a personal thing, though there are certain areas of agreement which professional reviewers are bound to accept. Having seen approximately 90 per cent of the major movies released during the past year, this reviewer would unhesitatingly select **THE SUNDOWNERS** as the outstanding accomplishment of the year.

Filmed in Australia, with Deborah Kerr and Robert Mitchum in the leads, this study of a wandering family and its problems, joys, and reactions is vital, vigorous, and sensitive. It set a standard that might well be emulated by an industry which admittedly knows not which way to turn.

Well above the 1960 average, also, was Disney's *Pollyanna*, a fresh and surprisingly vibrant adaptation of the childhood classic; the new *Cimarron*, in which Edna Ferber's familiar style is a peg for a stirring frontier story; *The Angry Silence*, a British import reviewed in this issue; *Swiss Family Robinson*, another Disney adaptation which delights; *The Alamo*, a lengthy, but engrossing, re-creation of a valiant

stand; *The Last Voyage*, in which a trapped passenger on a sinking liner stretches suspense to the snapping point; *Song Without End*, a musically brilliant interpretation of the Franz Liszt story; and others, including *The Boy Who Stole a Million*, *Sunrise at Campobello*, *The Trial of Sergeant Rutledge*, *Conspiracy of Hearts*, *Midnight Lace*, *Man on a String*, *Inherit the Wind*, *A Dog of Flanders*, *Dark at the Top of the Stairs*, *The Magnificent Seven* and *Home From the Hill*.

In the light cast by its best efforts, the screen's stabs at sensationalism seem all the more shoddy and regrettable.

★ Camelot

The creators of *My Fair Lady*, Alan Jay Lerner and Frederick Loewe, have a more difficult task in the latest musical comedy based on the Arthurian legends. For one thing, they do not have an illustrious collaborator like George Bernard Shaw to provide witty and sharp lines. Nor have they come up with anything like the delightful melodies of their former effort.

CAMELOT is rather self-conscious and stiff, whereas it might have been vivacious and clever. It is one of the most expensive and stunning productions ever seen on Broadway, but the libretto is often forced and plodding. King Arthur's Court emerges from the mists of antiquity and the confusions of legend as a never-never land where chivalry and



Julie Andrews as the lovely Queen Guinevere does a song-and-dance routine for her loyal followers in "Camelot," musical based on the story of King Arthur's Court

faith reign. The arrival of Lancelot, who falls in love with Queen Guinevere, and of Arthur's illegitimate son, Modred, soon brings chaos out of order.

Lerner and Loewe display some inventiveness and style in arranging their charade, but the honors of the performance belong to set designer Oliver Smith and costumers Adrian and Tony Duquette.

Richard Burton's Arthur is vigorous and winning, while Julie Andrews is excellent as his Queen. Their duet, "What Do Simple Folk Do?," is tremendously appealing. Robert Goulet is vocally impressive as Lancelot, even though the character has been sketched as a ridiculous caricature. Roddy MacDowall and Robert Coote add welcome comic relief, and M'el Dowd has an effective scene as Morgan Le Fey.

Camelot promises more than it delivers. The characters are one-dimensional, when they should be vivid, and their involvements soon become tedious. However, it is a most impressive sight and, on occasion, offers rewarding sound as well.

★ Other New Plays

Henry Fonda has a problem of a different sort in **CRITIC'S CHOICE**. He is a drama critic, and his wife has written a play. Not a very good one, as he is the first to admit, but his professional duty is to review it—honestly and without fear. Complicating his job is the fact that she really believes it is a masterpiece. It is the sort of problem that could, and should, happen only to a critic. In this comedy, the accent is on gags, quips, and dialogue that is of interest primarily to those involved in theatrical effort; the impact, therefore,

is lost on a large part of the audience. Fonda is capable, and so are Mildred Natwick, Georgann Johnson, and Eddie Hodges. Witty and agreeable, this is amusing adult froth.

The late James Agee's Pulitzer Prize novel **ALL THE WAY HOME** is a somber and austere base for a drama, but it has much to recommend it. Though it never quite reaches a resolution, it offers a series of heart-warming and emotional vignettes accenting the tragedy of a young father's death and its effect on his wife, five-year-old son, and assorted relatives. This is not a popular theme, but it is eloquently stated, beautifully acted, and continuously interesting. Colleen Dewhurst is magnificent as the widow, and there are vivid performances by young John Megna, Lillian Gish, Aline MacMahon, Arthur Hill, and Clifton James.

SEND ME NO FLOWERS is a wispy comedy about a middle-aged suburbanite who mistakenly believes that he is about to die. Reveling in his hypochondria, the poor fellow is not surprised by the news; he sets about composing a farewell note to his wife, getting his affairs in order, and day-dreaming about the full life past. Provided you accept the basic premise as subject for humor, this is indeed funny and David Wayne makes it more so. This is amusing, albeit featherweight, adult comedy.

WILDCAT may not be the sturdiest of props for a musical comedy, but with Lucille Ball on hand to sing, dance, and clown with familiar abandon, the absence of a serviceable libretto is almost unnoticed. Playing an itinerant oil-well hunter in Oklahoma of the 1920 era, the star has an ideal

Mexico's famous Cantinflas (shown with Shirley Jones) makes his American movie debut in the star-studded "Pepe"



backdrop, a brace of robust songs, and an opportunity to kick her heels in some Michael Kidd dances. As expected, she is just this side of sensational, even when *Wildcat* settles in the doldrums. Keith Andes is a pleasant and vocally effective co-star, but this robust entry belongs solely to Lucy, and she makes the most of it.

★ Movie Reviews In Brief

Cantinflas, Mexico's favorite star and the world's highest paid entertainer, is **PEPE**, a peon who follows a horse to Hollywood and meets lots of stars, ranging from Chevalier all the way down to Frank Sinatra. This giant-sized package is colorful, if not substantial, and there are moments when it is genuinely entertaining. Cantinflas has a special magic that hurdles even the most tired script tricks, and in this Mexico-Hollywood safari he gets the opportunity to use the full bag. He is magnificent as the wistful clown with Chaplin tendencies. By comparison, the guest stars from movieville seem little more than papier-mâché figures. Dan Dailey and Shirley Jones are his co-stars, with Greer Garson, Bing Crosby, Edward G. Robinson, Debbie Reynolds, Kim Novak, Jack Lemmon, and Jimmy Durante among the many personalities flitting in the background of the Cantinflas sparkle. This is entertaining, adolescent fare. (Columbia)

EXODUS is big, pugnaciously symbolic, determinedly propagandistic, and not very convincing either as motion-picture entertainment or a thesis. Tackling the unwieldy Leon Uris novel, screenwriter Dalton Trumbo and director-producer Otto Preminger were obviously at a loss. Their solution of

the dilemma is an epic which is one-third travelogue, one-third propaganda, and one-third soap opera. They achieve beautiful results with the first, offer superficial argumentation in the second, and bog down badly in the final third, because of Preminger's direction and the stilted performances of Paul Newman and Eva Marie Saint. The story offers some sympathetic and realistic scenes on Cyprus where Jewish refugees are interned by the British (in the 1947 period) in camps where even benevolence and lack of bestiality could not erase the past. However, when the script goes melodramatic, it loses a sense of proportion and becomes pure propaganda. There is a problem in Israel, but there are two sides to it. Any movie or book which presumes to offer that problem for examination should not underscore the emotional aspects alone. There are many other facets, and they are neither explored nor acknowledged here. Therefore, we must judge it as a pure entertainment, fictional variety. (United Artists)

The impact of **WHERE THE BOYS ARE** is unsavory and grim, despite strenuous efforts to be fresh, gay, and suave about the annual, collegiate invasion of Fort Lauderdale. This occurs during the spring vacation period when the Ivy Leaguers and the coeds descend on the Florida beach town for a week of capers. This colorful, and irresponsible, drama changes mood, midway, from youthful high jinks to an unpleasant and unnecessary treatise on illicit sex. All the pretty scenery and the attractive young players (Dolores Hart, George Hamilton, Yvette Mimieux, Connie Francis, Jim Hutton) cannot put this Humpty Dumpty together after that. (M-G-M)

British moviemakers are often blunt and, in **THE ANGRY SILENCE**, producer-star Richard Attenborough speaks out against an injustice. A worker refuses to go along with a strike call because he feels it is unwarranted, and as a result his fellow union members send him to Coventry. They refuse to speak to him, and his wife and children become co-victims in the campaign. The story culminates in an act of violence. There is a strong suggestion that Communist activity is below the surface, but the principal point at issue is that the rights of the individual can be attacked from all sides, and injustice is not the prerogative of any class, economic level, or political group. This taut and suspenseful adult movie is England's best of the year, thanks to a vigorous dramatization and brittle portrayals by Attenborough, Pier Angeli, and Michael Craig. (Beaver-Valiant)

One thing can be said for the movie version of **THE MARRIAGE-GO-ROUND**. It is consistently tedious from start to fade-out, belaboring a tired, suggestive joke to the point where the viewer is ready to stampeed for the exit. Based on a play by Leslie Stevens, this fragile and dull script generates few laughs as it limps through an attempted seduction of a middle-aged college professor by a Swedish Delilah. James Mason and Julie Newmar play these roles without subtlety, while Susan Hayward is miscast as a comedienne. Preoccupation with sex is not a requisite for sparkling comedy, as this lacklustre affair proves. (20th Century-Fox)

In **THE FACTS OF LIFE**, Bob Hope and Lucille Ball portray middle-aged suburbanites who fall in love on a group vacation in Acapulco. Their attempts to solve the problem, first by avoiding each other and then in an abortive elopement, might be funny if it were not for the shadow of their respective spouses in the background. All this is peppered with typical Hope humor and Ball comedy, neither at peak standard. Ruth Hussey, Don DeFore, and Louis Nye are sideline co-stars in this rather tedious jape. (United Artists)

WOMAN to WOMAN

BY KATHERINE BURTON

The Century of the Child

A number of years ago a book was published called *The Century of the Child*. In glowing terms it promised that that was what the then emerging twentieth century would be called.

The prophecy came true in part. Little children of five or six were even then no longer working in factories for ten or twelve hours, with grave Calvinistic ministers saying that God wanted them to work to keep them out of mischief. But today even the times when little boys sold newspapers to neighbors are going. Today boys still sell papers but not, as a rule, for themselves; they work for a stated sum for news handlers and they are actually bonded. And older boys are not allowed to work even when they are clearly incapable of learning from books; the law keeps them at school even though they are men in size and strength and ought to be at work. Our kindness to the child has gone a little too far there and often deprives him of initiative.

Oddly enough, on the other hand, we load things on the child which we should not. We are permissive about the studies they pursue (a good verb that, for many children never catch up with the studies any more). Most of us who went to high school in earlier years learned to read and spell and knew the history of our country. In my benighted day, we even learned the preamble to the Constitution and recited the Lord's Prayer, things which today are considered by some sensitive souls as endangering church-and-state relations.

As for the work we did, I don't recall a single nervous breakdown because of burdensome study; yet today, psychologists are analyzing our children to find out why they can't concentrate. They can, of course. They do. For instance, a child must read something, but most of them need leading in their earlier days. If not led to stories of heroes, big or little, or brave deeds, they will get odd heroes from the comic books.

Children, Books, and Toys

Then, too, we find the cult of one syllable prominent in education today. I sometimes think more harm has been done the child by this oversimplification than by anything else. At its worst, it is shown in the silly songs on records, where there are no real words, just jumbles of letters. At its best, if one can use that phrase, it keeps the child a baby far too long, sometimes in fact until he is grown up. Children's books for the very small should be simple, of course, but not infantile. There were no books my small grandsons liked so much as *The Little Engine That Could* or *Little Black Sambo*. Both have a nice, little moral and, of course, that is today suspect. As for the fairy tales, today derided and considered too harsh and cruel, is there a child who did not know they are not real—these tin soldiers and mermaids and ogres? The difference is that, today, and especially on TV, there is reality among the characters. To set a spell for an enemy and to shoot it out with an enemy are vastly different things. No child works spells, but more than one

young person has taken a gun to another and the blackboard jungle is no fairy tale.

This Christmas the new toys were noticeable for one thing: they were all huge. Largeness is paramount. The dolls are the size of the child. There is one really annoying doll called Chatty Cathy. She is too: she can squeak ten sentences. Maybe by next year we will also have one that can spell, and that will set a new trend, for perhaps by this means children can be lured back into learning that forgotten art.

Children and Grownups

I also find in my morning paper the fact that a study made by the Institute of Experimentation at Teachers College at Columbia University brings out the sad fact that the average ninth-grader in a typical American town has made no choice of a career; in other words, they have not "made up their minds vocationally." It took considerable study of ninth-graders to come out with this marvelous mouse, which is called "The Vocational Maturity of Ninth-Grade Boys."

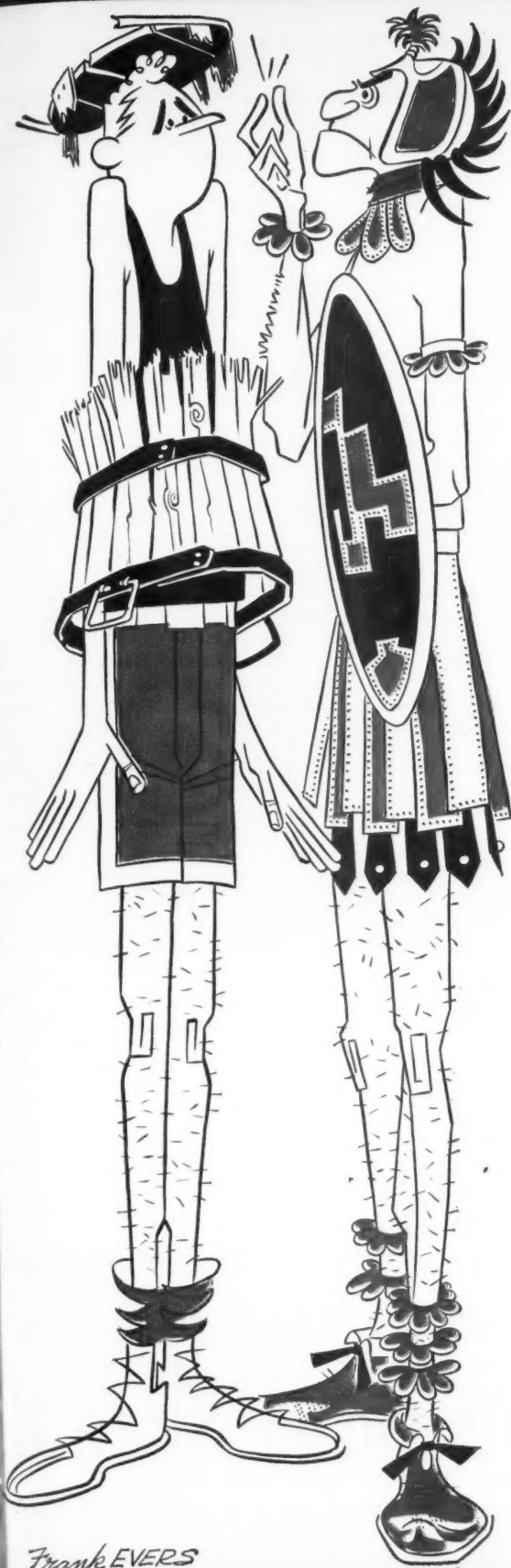
It reminds me of a picture, with joke attached, of father looking over a report card (an anachronism this, for of course report cards are out, but out) and saying, "B in Associative Rapport, C in Social Empathy, C in Maturity Development, B in Class Adjustment—how are we ever going to beat the Russians with a card like that?"

It is very funny—and bitterly sad.

The Association Childrens Book Committee urges publishers to bring out more books on reality for children, books which come to grips with the problems about them, such as divorce and religious and racial prejudice.

So now the children are to take up the grown man's burdens in addition to planning careers. Robert Frost, in speaking of Emerson, says he was often bothered by people who wanted him to "go deeper in him than he could go himself," and this seems the case here too. But I now want to mention one thing that should really give us pause. We all know of Alcoholics Anonymous and the good it does. But now, dear readers, there is a new group and it is called Alateens. It is made up of teen-agers whose parents are alcoholics. It endeavors to make clear to the young girl or boy whose father—or mother—drinks to excess that they will give him a place where he can come to discuss his feelings and difficulties at home and with "sincerity, honesty, understanding, and even humor." Surely this is the saddest thing in the way of education for our young people.

But I would like to suggest something that can be done with the drinking problem, something older people can do for younger. In one reform school alone, almost 80 per cent of the boys there said they had been in the habit of going to taverns and being served even though they were under legal age. Here is something for our reformers to do: start a crusade to send to jail men who sell liquor to our young people, who break the law in the meanest of ways against children. Let the teachers Experimentation Committees, the Vocational Maturity hunters, unite on this and so make a real contribution to youth.



Is it true
that one of
Red's ancestors
invented
basketball?

YEASMITH AND NAYSMITH

BY RED SMITH

Mr. H. Allen Smith, journalist, etymologist, genealogist, and organist, is the acknowledged authority on pedigrees and peculiarities of people named Smith. His researches have established that in ancient times, around the winter of 1891, there were two branches or offshoots of the clan bearing the names Yeasmith and Naysmith.

The Yeasmiths were right-thinking, right-speaking, right-living, upright, trusty, guileless, pure, straight-shooting, conscientious, veracious, manly—in a word: helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent. A word?

The Naysmiths were beans of a different kidney. They were—well, it was a Naysmith who invented basketball, for instance. At least, he pretended to invent it, though as a matter of fact his claims to originality are exactly as valid as those of that warlike old fraud, Gen. Abner Doubleday, the Milton Berle of baseball.

To be sure, Dr. James A. Naismith (he couldn't spell, either) may have believed, in his ignorance, that he was starting something new that frosty day in Springfield, Mass., when he said to himself, "Now, if I could just lay my hands on a couple of peach baskets I could invent basketball."

Fact is, though, it is a game indigenous to far warmer climes than Springfield. Thousands of years before stout Cortez with eagle eyes stood loafing upon a peak in Darien, Bones Chapultepec

and Stretch Montezuma were hooking, hacking, and charging all over Mexico and Central America. (If it comes to that, it wasn't even Cortez; it was Balboa.)

If you go down to Cuernavaca, Mexico, and walk up the stairs to the second floor of Cortez's Palace, you will find a curious relic propped up beneath one of the murals by Diego Rivera. It is a big doughnut of rough-hewn stone, a basket used for basketball by bony Indian goons who died centuries before Naismith converted the Springfield Y.M.C.A. to unnatural purposes.

This isn't the only evidence that roundball was played on this continent before that Yanqui claim-jumper muscled in on an Aztec racket. Other stone hoops and the ruins of stone-walled courts are to be found all over Latin America and especially in Yucatan, which seems to have been the capital of prehistoric bounceball—the Indiana of its day, so to speak.

Aztec and Toltec, Maya and Inca, Opata, Otomi, and Mixtec, they dribbled and died for dear old Tenochtitlan. And the wonderful fact, the glorious fact, is that they really did die.

Some of them died on the court and considered themselves lucky to breathe their last on the granite floor while playmates fighting for a rebound trampled their prostrate torsos. In those days, referees took an advanced, enlightened view of physical contact. They subscribed to John Kieran's dictum that a man who persistently breathes through a whistle should surrender either his whistle or his breath, and that after three offenses he should have only twenty seconds to decide.

So the referees let the lads scuffle in an amiable, lethal sort of way, all the while chuckling in the ghoulish tones typical of referees because they knew what was in store for the survivors.

The winners were hailed as demigods, got invited to all the best taffypulls in the neighborhood, and either got to marry the chief's daughter or, better still, had the privilege of not marrying her.

The losers were ceremoniously decked with prickly pear and mesquite and stretched abdomen-up on a stone altar where a priest ceremoniously carved out their hearts with a stone knife. This was known to be highly pleasing to Quetzalcoatl, the god of goodness and light.

Chances are it's a mere coincidence, but the fact is that in thousands of years of pre-Naismith roundball, there wasn't a single case of a team dumping a game or conspiring to shave points.

If he were around today, Dr. Nai-

smith probably would argue that the innocent amusements of the Cuauhtemocins and Popocatepetls differed from and had no relationship with the dark practices he devised for the Honey Russells and Oscar Robertsons of today. Probably would argue? There's never been anybody connected with bounceball, as inventor, coach, player, referee, fan, or sportswriter, who didn't dispute, wrangle, quibble, and postulate at the drop of a cross-court pass.

Dr. Naismith would be correct in contending that there were certain differences in form and technique between the game he stole from and the game he stole.

In the Toltec game, for example, those stone doughnuts weren't hung parallel to the floor so Wilt the Stilt Ixtacihuatl could dunk a ball straight down through the opening. Instead, the targets were hung up on edge like a bull's-eye and you had to stand back and fire the ball through a line.

In basic principles, however, the games were identical, though the rules differed slightly. Dr. Naismith, who must have hated athletes, conceived a sport that would abort and frustrate the athlete by forbidding physical contact. He and his successors on the Rules Committee loathed the spirited com-

petitor of normally rugged physique who could, in one motion, snatch the ball away from some acromegalic freak and belt the big clod into the third row of the balcony.

"Burny! Burny! Mustn't touch!" is the guiding principle of the rulemakers, with the result that normally combative athletes have turned to bowling, Kelly pool, and art needlework for their winter recreation.

No such ladylike restrictions hedged the Montezumas at play. They went for the eyeball and the esophagus, and the penalty for losing wasn't merely missing a place in the National Invitation Tournament in March.

The penalty for losing may seem extreme to mollicoddles of our time, but there is something to be said for it. Many years ago, but still in our time, Heywood Broun wrote that he could not concede fishing to be a sport until the angler contracted to jump overboard in the event that he lost the competition with the fish.

There was also Henry L. Mencken, who considered what a ruddy nuisance defeated candidates for the Presidency made of themselves for four or eight years after their defeat. He recommended that upon losing the election they should be taken out and hanged.

IN THE NEXT ISSUE OF THE SIGN



St. Patrick's Journey

A fresh look at Ireland's patron on the 15th centenary of his death

Catholic at State U

Life and learning of a Catholic student at a secular university: in photos

BOOK REVIEWS

St. Paul of the Cross

BY CHARLES ALMERAS

Preface by Daniel-Rops. • Hanover. • 286 Pages. • \$3.95

One thing that everybody has, nobody wants, and anybody who gets through life successfully has learned to accept is the cross. Wars, famines, pestilence; misunderstandings, hatreds, and enmities; poverty, disease, and ignorance—all these and many more evils have managed to keep pace with the march of humanity. The cross, as Darwin remarked, is deeply imbedded in nature. It not only tests the fittest for survival but fortunately aids their promotion to higher perfection.

It was Pere Teilhard de Chardin who looked at the story of evolution with a friendly, Christian eye and observed that the bare arms of nature's cross have been anointed by the outstretched, bleeding hands of Jesus Christ and thereby made the means of man's final ascent to a life beyond this present state of existence—a life divine and eternal. Few people have lived this power and wisdom of the cross so earnestly or preached it so eloquently as Paul Daneo, known today as Saint Paul of the Cross.

Paul Daneo, second of sixteen children, was born in Ovada, Northern Italy, in 1694. He died in Rome in 1775.

Unlike Augustine, Paul experienced no dramatic conversion from sin to holiness. His life proceeded from grace to grace. His cross was the groan resulting from nature called by God to suffer transformation to the divine.

A devout mother taught young Paul a deep devotion to Christ Crucified. As a child, he learned to practice mental prayer. In his teens, deeply aware of God's presence within him, he was expert in the ways of mystical theology and became a leader of eighteen local youths, of whom all but one entered monasteries or seminaries.

In 1720 he made a forty-day retreat, in solitude, during which he fasted on bread and water, kept a diary of his inward experiences, and wrote a Rule for his future religious institute, the Congregation of the Holy Cross and Passion of Jesus Christ.

Paul was a popular missionary of his day, preaching missions and retreats mostly in central Italy. But he was also one of the truly great mystics of the Church, and many of his contemporaries sought the wisdom of his advice. Among them were princes and priests, bishops and cardinals. Pope Clement XIV referred to him as "My pope."

Paul died at Rome in 1775. As eloquent witnesses to his inspiring life, there remain today 2000 of his personal letters, 22 folio volumes of Canonical Processes running 800 pages each and containing sworn testimony of people who knew and loved him, a spiritual diary which he kept during his famous forty-day retreat, five revisions of the Rule which he wrote for his religious (the Passionists) and which he claimed was divinely inspired, and a biography of him written by his friend and contemporary, Saint Vincent Strambi. We also possess the Rule he composed for the Passionist Nuns. Few saints' lives can be studied so satisfactorily with such a wealth of documentation.

Paul's interior life and spiritual doctrine have attracted admiring attention from contemporary theologians—such as Pere Guibert, S.J., Pere Lebreton, S.J., Pere Villers, S.J., and Pere Garrigou-Lagrange, O.P.

Father Cajetan Reynders, C.P., has been to date Paul's most thorough historiographer, having written a *Life* (just posthumously published) as well as six other monographs on various aspects of the saint's life.

Father Almeras follows firmly in the footsteps of Father Cajetan's work, making good use of his material and adding some research of his own. He has reduced the wealth of material to a well-rounded biography and clothed the facts with literary grace. The book is indexed and well-documented, with an inspiring preface by Daniel-Rops and a penetrating analysis of Paul's spirituality by Abbé Combes. Miss Bouchard's translation is excellent.

GERARD ROONEY, C.P.

SIGN SURVEY

OF BEST-SELLING BOOKS

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3. **THE CATHOLIC YOUTH'S GUIDE TO LIFE AND LOVE.** By Msgr. George A. Kelly. \$3.95. Random House

4. **THE DAY CHRIST WAS BORN.** By Jim Bishop. \$3.50. Harper

5. **THE CATHOLIC MARRIAGE MANUAL.** By Msgr. George A. Kelly. \$4.95. Random House

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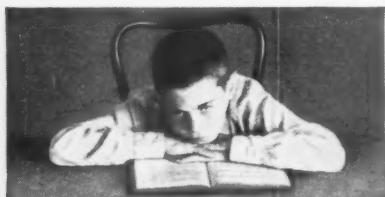
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By Dietrich von Hildebrand.
Helicon. 406 pages. \$4.50

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Dr. von Hildebrand's rich erudition often provides unexpected insight, but often at the expense of lucidity. The well-educated layman will find the book's language most penetrating, but the ordinary reader may find it a considerable obstacle. An example: "The simplicity proper to the Christian pertains to that order of simplicity which increases with the grade of metaphysical height and is concomitant with a richer content of meaning and differentiation."

It is never quite fair to an author to take a sentence out of context, and I would insist that the sentence quoted is not entirely representative. It is given here merely to point out to prospective readers the profundity of Dr. von Hildebrand's spiritual doctrine. But the reader interested enough to explore these depths will be rewarded with a rich new insight into the reality of the Christian life.

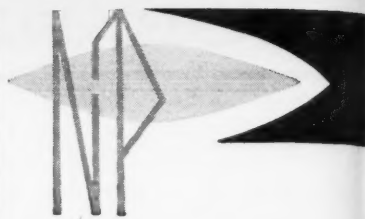
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the will of God. As she traveled wearily by coach throughout Europe, organizing new foundations and settling the troubles of others, she rarely found the peace of the cloister she longed for. Although hers was the idea to teach young ladies, she seldom found opportunity to lay aside administrative tasks to preside over the classroom.

The result of her work is today known by the Sacred Heart Convents scattered over the earth. Devotion to the Sacred Heart, and to a type of training of young girls that emphasizes their particular needs as future women, characterizes the schools she founded. Today, when one visits such a school in New York, Boston, or Rome, there is little resemblance to the original houses where, at times, students and religious alike found food and fuel scarce and danger from revolutionaries imminent. Yet, there is a distinctive stamp that marks Sacred Heart schools, no matter when or where we find them: intellectual vigor combined with humility, and, as another author has pointed out, "joining the will of the Religious to the Will of the Holy See."

The life of Mother Barat is a model for our own faulty aspirations toward sainthood. She knew and lived the science of the Cross.

MARGARET BUDENZ.

THE CHURCHES AND THE CHURCH

By Bernard Leeming, S.J. 340 pages.
Newman. \$6.50

The desire for healing the divisions among Christians is growing into a world-wide movement. The search to heal the scandalous wounds proceeds by prayer, study, and work. The early "enthusiastic" stage of the



Fr. Leeming

non-Catholic ecumenical movement has now passed away, and more balanced, matured strides are easier to measure, especially as ecumenism slowly solidifies around the World Council of Churches.

Perhaps the most striking paradox of the W.C.C. is its official clearness and popular misunderstandings. To help clear up those misunderstandings (found even in some Catholic theology manuals), Father Leeming has plunged into the whole complex movement and has produced by far the best treatment of the question in the English language. He describes the rise and impulse to unity, the development in ecumenical thought, with its "strains and stresses." He delineates the attitude of non-Catholic and Catholic ecumenists toward each other. But attitudes are not prin-

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ciples, and his last chapter superbly outlines and defends the Catholic principles relative to ecumenism.

Father Leeming clearly shows that, despite our separated brethren's unity in desire and effort, there is a bewildering disunity in fact. At the same time he gives reasons for patient hope: the conviction that divided Christendom is contrary to God's will and a scandal; appeals for prayer and repentance; a renewal in biblical, doctrinal, liturgical, ascetical, and historical studies; interests in forms of Christian worship and readiness to make changes; an appreciation of non-doctrinal factors causing divisions. Indeed, in this whole movement one feels the breath of the Holy Spirit.

Theological impatience is a poor counselor. One of the best services for the cause of Christian unity, claims Fr. Leeming, "is the patient and exact labors of scholars, which bear fruit only slowly." *The Churches and the Church* is proof that the author's patient study, coupled with utter frankness and obvious charity, is a fruitful counseling service for which both Catholic and non-Catholic Christians are grateful.

THOMAS F. STRANSKY, C.S.P.

HOW GOD MADE YOU

By Robert P. Odenwald, M. D.

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MARY ELIZABETH REEDY.

DECISION AT DELPHI

By Helen MacInnes. 434 pages.
Harcourt, Brace. \$4.95

Miss MacInnes—Mrs. Gilbert Highet to the cognoscenti—is famous for her suspense novels. Her husband, professor of classics at Columbia, is famous, among other things, for his comments on life and letters in ancient Greece. What could be more normal, then, and more inevitable, perhaps, than the fact that Mrs. Highet's latest book is a suspense-novel with its background in Greece.

It's quite a good novel, as suspense novels go—right up there, let us say, with the tales of the British Eric Ambler.

In this one, there is the American hero—a cultured gentleman, single, courageous, an architect by profession, who is sent to Greece by a modern American magazine to provide background material for a series of photographs on Hellas and its surroundings. His colleague on the work is a Greek photographer named Steve Kladas. It seems, as the story progresses, that Kladas took pictures during World War II which might prove more than a little important to both present-day Greek officials and a nasty band of far-left anarchists currently terrorizing a large number of Miss MacInnes' characters. It seems, further, that one of the hero's old wartime buddies—a man by the name of Christophorous—is presently engaged in spying and counterspying. . . .

But to tell more, as the cliché goes, would be to ruin a complicated and engrossing story. Suffice it to say that there is the beautiful heroine, intelligent, talented, and in danger; an extremely villainous villain; deaths and intrigue galore; and a violent ending near the Temple of Delphi, on the Sacred Way (where animals were once sacrificed), which would have satisfied the heart of a sixth-century Attican citizen awaiting the denouement of one of Aeschylus' bloodiest tragedies.



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Surely, readers who enjoy modern thrillers and who have no objection to a guided tour of fabled Greece, together with a bit of scholarship thrown in for good measure, will find Miss MacInnes' latest effort pleasing and relaxing. And surely her husband, in view of the book's locale and poetic finale, should consider this his wife's most engrossing work to date.

RICHARD C. CROWLEY

THE GOOD OLD DAYS

By R. J. McGinnis.
Harper.

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The genial Frank Sullivan once wrote a book called *The Night the Old Nostalgia Burned Down*. In this warm and fascinating collection of stories and reminiscences of an elder, rural United States, it rises gloriously. In format it is an "outsize" book; but it is outsize also in its comprehensive coverage of every possible type of work and play in the simpler ages of yesterday and the day before.

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Mr. McGinnis has collected his material from the pages of the *Farm Quarterly* and has done it very well. Every article, and more, every picture, is superbly chosen to provide an overflowing cornucopia of Americana. Only one great pity. Religion is predicated on the Protestant tradition. This reviewer once spent months in the Catholic communities of the great Kansas wheatlands. Just a nod in the direction of the old and good German Missal Belt would have given the book more universal validity. For all that, it is a treasure of well-mined gold.

DORAN HURLEY

THE GREATEST BATTLE. By Father Benjamin, C.P. (Father Benjamin, C.P., St. Paul's Monastery, Pittsburgh 3, Pa.) 10c. The greatest battle, to which the author refers, is the battle between Christ and Satan for our redemption. The author treats briefly, clearly, and authoritatively the fall of the human race in the person of Adam and its redemption on Calvary by the Second Adam, Jesus Christ. Supplementary meditations enhance the value of this pamphlet. Excellent for religious and the devout laity.

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THE HOLY SPIRIT. By A. M. Henry, O.P., 139 pages. Hawthorn. \$2.95. This is volume eighteen of the excellent series *Twentieth-Century Encyclopedia of Catholicism*. Every Christian has been baptized in the name of the Father, the Son, and the Holy Spirit. Unfortunately, all too many Catholics, even educated, know very little about the Holy Spirit. Yet, divine revelation is rich in information concerning the inner life of God, the indwelling of God in man's soul, and the special work of the Holy Spirit. The present book has gathered together the principal data of divine revelation on this subject and rendered it intelligible to the contemporary, educated Catholic. The famous biblical scholar Cornelius a Lapide remarked, concerning man's divinization through divine grace, "Few there are who know the privilege of such a dignity; fewer still who ponder it with the gravity it deserves." The present book will certainly help Catholics understand better their sublime dignity and vocation to share God's life forever.

WHAT IS AN ECUMENICAL COUNCIL? By Thoralf T. Thielen. 185 pages. Newman. \$2.95. Here is a book that presupposes no technical knowledge on the part of the reader. It is "for farmers, manufacturers, and miners; for housewives, secretaries, and social workers; for engineers, scientists, and astronauts"; for anyone wanting quick and simple answers to these questions: What is an ecumenical council? Who will participate? How did councils develop? What are the rules of the council? Who presides? What is the authority of the council? How many others have there been? Where? When? What did they do? What will the new council try to do? Informative and clearly written.

A TOUR OF THE SUMMA. By Paul J. Glenn. 466 pages. Herder. \$5.00. Monsignor Glenn died in 1957, after

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THE SUNDAY GOSPELS. By Richard T. A. Murphy, O.P. 266 pages. Bruce. \$5.00. Father Murphy is one of the outstanding Catholic Biblical scholars in America. These explanations and applications of the texts of our Sunday Gospels have been written with deceptive simplicity. Without intruding his great erudition, but yet using the best resources of modern research, he sets forth the meaning of the familiar texts and frequently suggests current applications for modern readers. It is a handy volume for priests preparing Sunday sermons, but it also provides enlightening reading for the interested Christian who wants to understand more clearly the meaning of the Gospels he hears read Sunday after Sunday and year after year. It supplements the layman's missal and is an excellent aid to more fruitful participation in the Holy Sacrifice.

MEET THE BIBLE. By John Castelot, S.S. Helicon. 138 pages. \$2.95. Since May, 1958, a dozen diocesan weeklies have been carrying Father Castelot's interestingly informative articles on the Bible. The response of the laity has been so favorable, it was decided to give the articles permanent form. Three volumes are planned. *Meet the Bible* contains the articles published over the first year. It is a popular General Introduction to the Bible. After treating briefly but very lucidly of the structure, inspiration, and inerrancy of the Bible, Father Castelot traces the history of the human factors that led to the composition and formation of the books which comprise the sacred library.

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CATHOLICS AND PROTESTANTS. by L. Christiani and J. Rilliet. 161 pages. Newman. \$3.95. This is an unusual book. Its authorship is twofold: a Catholic scholar, Canon Leon Christiani, professor at the Catholic Institute of Lyons, France; and Jean Rill-



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liet, pastor of a Protestant parish in Zurich, Switzerland. The subtitle of the book, "Separated Brothers," speaks poignantly of the spirit in which the book has been written—a mutual desire to be united in Christ and a heart-felt regret that Protestants and Catholics ever were separated from each other. The book is planned in the form of each author writing to, and answering, the other. They choose as their subjects the articles of the Apostles' Creed and seek to learn wherein they agree and disagree. But what each is seeking primarily is, in a spirit of mutual charity, the means for the greatly desired unity in spirit and in truth. An excellent book for adequately educated Catholics and Protestants who are seeking to come closer together in Christ.

DARWIN'S VISION AND CHRISTIAN PERSPECTIVES.

Edited by Walter Ong, S.J. Foreword by Bishop Wright, D.D. 154 pages. Macmillan. \$4.00. Readers of Chardin's *The Phenomenon of Man* and his more recently published book *The Divine Milieu* will be happy to follow the evolutionary trend of thought in these excellent papers written by a biologist (*A Hundred Years of Darwin in Biology*), a philosopher, (*Darwin's Impact on Philosophy*), a theologian, (*A Note on Theology and Evolution*), a historian, (*Darwinism and America*), and a professor of English, Father Ong, S.J., whose breadth of vision and keen interest in communication combine admirably in helping to present to Americans the larger meaning of the mission of the Church to the modern world.

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